

ENGLANDS

First and Second

SUMMONS.

Two Sermons Preached
at *Pauls Crosse*, the one the third
of *Januarie* 1612; The
other the fifth of *Febru-*
arie, 1615.

By THOMAS SETTON Batchelour
of Divinitie, then fellow of *Queenes*
Colledge in Oxford; and now *Prea-*
cher at Saint Mary Querkes
in Southwarke.

The second Impression, Perused and Corrected
by the Authour.

MICAH 6. 2.

Hear ye Mountaines the Lords quarrell, for the
Lord hath a quarrell against his people, and he
will pleade with Israel.

LONDON,

Printed by NICHOLAS OKEN
THEVV LAYV, and to be sold
Shop in *Pauls Church-yard* at the
Signe of the *Anchor*.



TO THE
RIGHT WOR-
SHIPFULL MAISTER
Doctour AIRAY Prouost
of *Queenes Colledge* in
Oxford, all felicitie both
in this world and in
the world to
come.

Right Worship-
full, you may
iustly maruell
what importunity might
bring my impolished
A 3 Medi-

THE EPISTLE

*Meditations so quickly
to the Presse, but (being
much against my will
enforced to let them try
their fortune in the
world) why I should be-
queath them to your pro-
tection no man needs to
wonder, considering the
many encouragements,
and continuall kind-
nesses which I haue re-
ceiued from you, unto
whose fauour, next un-
der God, I ascribe the
greatest*

DEDICATORIE.

greatest part of my wel-
being, since first I came
vnder your gouerne-
ment. I know well you
haue many learned
Scribes in that Naioth,
whereof God hath made
you the chiefe Seer,
more worthie to haue
shewne their forward-
nesse in this kinde then
my selfe, who can leaue
more learning for the
gleaning, then my whole
vintage. (For I am but
one

THE EPISTLE

one of the least, and lowest amongst all the sons of my mother) yet seeing you may iustly challenge the same interest in mee, which Paul did in Philemon, Thou owest vnto me thy owne selfe, I am willing to discharge some part of my debt, if you shall allow of this coine and impression for currant: and yet euen in this, shall I runne farther vpon the

DEDICATORIE.

the old score, as being
rather in your debt for
your kinde receiuing of
it, then out of your debt
by repaying. so slender
thankes. I know that
the least Sabboth daies
iourney of your owne,
is more worth then any
whole yeares paines of
mine: Yet am I confi-
dent, you will both con-
sider my yeares, which
are but few, and the
time I had, which
was

THE EPISTLE

was but short, and
my many other occur-
rences, wherewith in
the meane time I was
interrupted, and then
accept of this for tryall,
as if it were the extract
of some purer and bet-
ter wit. The Lord
prosper your daies, di-
rect your heart, and
blesse all your labours,
to the glorie of his
Name, and the good
of his Church: From
Queenes

DEDICATORIE.

Queenes Colledge in
Oxford.

Yours in all duty
and seruice,

Thomas Sutton.



ENGLANDS Summons.

H O S E A 4. 1. 2. 3.

*Heare the word of the Lord yee
children of Israel : for the Lord
hath a controuersie with the in-
habitants of the Land, because
there is no truth, nor mercy, nor
knowledge of God in the Land.
By swearing and lying, and kil-
ling, and stealing, and whoo-
ring, &c.*



His whole Chap-
ter is parcell of a
Sermon, penned
by Hosea the sonne
of Beeri, contai-
ning in it a sharpe and bitter in-
uectiue

uectiue against Israel, falling of it selfe into two faire and goodly channels. The one an accusation of the men of Israel for their crimson sins, from the first vnto the fifteenth verse. The other a kind and gentle admonition to the men of *Judah*, to forbear the dangerous paths of sinne, wherein her sister *Israel* had wearied her selfe, in the remnant of the Chapter.

The accusation is laid downe in a legall and iudiciall manner of proceeding, wherein the *Israelites* are summoned to appeare at the bar and tribunall of Gods iudgements, there to answer vnto such capitall offences, as there should bee obiected, and laid vnto their charge: & it contains in it foure seuerall bills of inditement, and after plaine and euident conuiction, foure seuerall

rall iudgements against them, the first bill is contained in the two first verses, where they stand indited of want of truth, want of mercie, &c. and the iudgement for those sins is annexed, verse the third: *Therefore the Land shal mourne.* The second bill is contained in the fourth verse, where they are accused of two notorious and inexpressible crimes; the one they would endure no reproofe, they were impatient of wholesome admonition; the other, they would not stick to reuile the messengers of God, and the sentence of the Iudge against this sin is annexed, verse the fifth: *Therefore shal they fall in that day.* The third bill is contained in the seventh vers. where saith *Zanchius*, they are accused of palpable and grosse vnthankfulnesse; for looke how fast soeuer

uer the Lord heaped his blessings vpon their bodies, so fast theſelues heaped a dead weight of sinne vpon their owne ſoules; and the iudgement for this fin is annexed in the end and cloſure of the ſame verſe: *Therefore will I turne their glorie into their ſhame.* The fourth and laſt bill is contained in the twelfth verſe, where they are accused of ſpiritual whoredom; and the iudgement for this fin is annexed at the foureteenth verſe: *Therefore I will not viſite your daughters when they are harlots, nor your ſpouſes when they are whoores:* Of all which there is onely one inditement, and one iudgement, comprized in the words wee haue in hand.

So that the limbes and members of the Text muſt needs be two. The one Gods legall proceeding

ceeding with *Israel*. The other his verdict and stroake of iudgement. In Gods proceeding I obserue first the summons, *Heare the word of the Lord*. Secondly the reason of the Summons; it was to debate and decide a *Controuersie*. Thirdly the parties who stood at variance, and these as vnequally matched, as euer were earth and heauen, strength and weakenesse, or the great *Beemoth*, and the silliest worne that creepeth in the chinkes of the earth: It was God and *Israel*. God both Iudge and Plaintiffe himselfe; *Israel* the weake and poore defendant. Fourthly the sinnes whereof they are accused; and these are either priuatiue in the first, or positiue in the second verse. The priuatiue sins are three; wherof two concerne their neighbours. The first, *want*

B of

of Truth. The second want of Mercy. The third respected God himselfe, *There was no knowleage in the Land.*

The positive sinnes are five; *Swearing, Lying, Killing, Stealing whooring*; and euery of these aggravated from two circumstances in the text. First from the eagernesse and violence of their affection in the pursuit of them: for *They brake out. Perruperunt omnia repagula, quibus contineri solent homines à peccando*; there was neither loue nor shame; neither awe of Gods maiesty, nor the dread of his punishments, that could restraine or keepe them backe, from giuing head and reines vnto all bloody and crying sins. Secondly from the vninterrupted course and continued practise of their sinning, *Bloud touched bloud*, euery little cottage

cottage became *Aceldema*, a field of bloud. *Finis unius peccati gradus futuri*, so soone as euer they had wearied themselves with one of these finnes, they posted with precipitant and winged hast, without all intermission of time vnto an other.

Thus sin and sin went hand in hand, and thus *Bloud touched Bloud*.

The punishments for these finnes, which are heere liuely and emphatically discribed by diuers metaphors, are two. First, the famine, where it is said, *The Land shall mourne*; as if he should thus haue said: The people will not mourne for themselves, therefore the earth (though it bee senselesse) shall mourne for them; it shall mourne as *Rahel* mourned for her children, being robbed and stript, not onely of

her fruits, but of her inhabitants also. The second is the sword, where it is said, *Everyone shall be cut off*: and both of these are further aggrauated from the generality and extent of the punishment; which was to seize not onely vpon man who had sinned, but also vpon the beasts of the field, and the fowles of the heauen, and the fishes of the Sea: which last clause, that it should seize vpon the fishes of the Sea, doth most of all exaggrate the wrath of God against them: for euen in the great and generall deluge, when man for sinne was swept away with the besome of desolation, the fishes were exempted from all punishment, as if they had beene a nation of another world, who hauing no commerce nor society with man, were not tainted with the

*Augustinus
de Ciuitate
Dei, lib. 15.
cap. 27.*

the fluxe and leprosie of his sinne: but now it seemes his wrath was hotter, in asmuch as hee threatens to make the fishes also partakers of mans punishment, nor that hee purposed to catch the silly fishes in the net of his iudgements, but onely that by these Rhetorical amplifications, he might more feelingly affect and moue the hearts of the *Israelites*, both with some touch and feeling of their owne sins, and his punishments. Thus you see into what an Ocean of all variety and choise of matter I am now ready to wade, both as fast as God shall giue me assistance, and as far as the time and your Christian patience will permit; and first of the summons, which was the first thing I obserued in the accusation: *Heare the Word of the Lord*, as if in fuller termes

hee should haue said.

You cannot chuse but know how carefully I haue sollicitated, how friendly I haue admonished, how powerfully I haue exhorted, how sincerely I haue instructed you in matters concerning God and your own peace, but my words haue perished in the aire, I haue spent my strength vpon you in vaine, and for nothing; for how little you haue profited, how backward you haue beene in hearkning, how slacke in performing, how cold in your zeale, how dead in your affection, how frozen in your obedience, the world can testifie vnto your face. I haue wooed you with loue, but you neuer regarded, I haue wooed you with teares, but you neuer sorrowed, I haue wooed you with promises of rewards, but you neuer beleeued;

beleecued; I haue shaken you
with menaces and threats of
death and bloud, but you neuer
suspected that any of these euils
should come vpon you: Mercie
hath stood and knockt at your
gates, but she hath beene repel-
led; Indgement hath laid siege
to the walles of your houses, but
you haue not beene humbled;
the siluer trumpets of heauen,
and the watchmen of *Israel*,
haue rackt and stretched their
voices, they haue filled their
mouthes with ruthfull *Elegies* so
passionate, as might haue wrung
a streame of teares from a heart
of Iron; but you haue laughed
them to scorne, you haue este-
med their words but as an emp-
ty sound, & their persons as the
refuse and vassals of the earth:
wherefore we cease from hence-
forward to speake vnto you, we

will waste no more strength vpon you, but withall know, that the Lord will debate the matter with you himselfe: hee sees that his *Ambassadors* cannot preuaile by Preaching mercie, therefore this dreadfull Soueraigne will come himselfe to passe his iudgement; vnto which iudgement by vertue of a commission from the Court of heauen, I warne and summon you, *Heare word of the Lord.*

When the
Preacher
preuailēs
not, God
beginnes
himselfe.

From whence issues this point of doctrine: *That if the Ministers of God, haue long and long contended with a people, to worke their conuersion and cannot preuaile, then will the Lord take the matter into his owne hand, and prosecute the cause with afflictions, and iudgement.*

For prooffe whereof you shall not need to wade farre into the
Christall

Christall Riuer of Gods Book.
Stand but a while vpon the
brink of this siluer streaming Si-
loam, and you will all confesse
with *Archimedes*, as if your
selues had beene downe in the
water; *Euphrates*, *Euphrates*, we haue
found the Proposition true, and
the doctrine sound.

When God had opened the
flood gates of his loue, first in
the admirable worke of mans
creation, changing him from a
little model of slime, into a glo-
rious substance: secondly, in the
propagation of Man, increasing
his seed as the Stars of Heauen:
thirdly, in gracing Man with do-
mination and soueraignie ouer
all his creatures: fourthly, in
crowning man with the highest
perfection, and beautie of tem-
porall delights? Thus purposing
to win his affection, and to bind
him

him for euer, to performe homage and due allegiance vnto him; but still perceiuing that these blessings made them grow rather wanton then thankfull, that they turned the dew of his graces into a rank pasture to fat themselves in sinne; that the oile of his mercie made them more actiue, and nimble in feates of impiety, that the strength of his creatures made them more strong to giue head & raines to open rebellion, in the end Hee thus resolves against thẽ in the sixt of *Genesis*, the third, *Lo iadon ruchi. My spirit shall no longer strue with man:* which Text the Rabbinshaue so foully mangled that it were but folly to relate their enforced expositions. I rather embrace the iudgement of *Luther*, and *Peter Martyr*, and then the sense is pregnant for
our

Gen. 6.3.

Lutherus.
P. Martyr.

our purpose: *My Spirit shall no longer strive with Man*; that is, I will not endure that my Word should still be Preached in vaine vnto them: as if in more ample forme of words hee had said, they might long since haue learned of *Methusalem* and of *Lamech*, and yet they haue some time and respite to learne of my seruant *Noah*, how to possesse their soules in peace: but if they will not be reclaimed, then I will trouble my seruants no longer in woing and soliciting them, but after the prefixed time of an 120 yeares, I will come my selfe in the fiercenesse of my wrath with an *Alpheus*, and inuadation of water in the one hand, and a besome of desolation in the other, to purge this *Augustum stabulum*, which is the harbor of their sinnes. Thus when *Noah*,
whom

whom the spirit of God had stirred a Preacher of righteousness, had used his diuineſt, and most powerful Rhetorique; sometimes as a *Pericles*, thundring; sometimes as an *Apollon* powerfully perswading; sometimes like a *Demosthenes*, sweetly pleasing; sometimes like a learned *Tertullus*, strongly conuincing the old world of disloyaltie vnto God. And yet all these painefull Sermons proued but like paper-bullets shot against a brasen wall; then began the Iudge of all the world to stir vp himselfe like a man of warre, to muster vp his sergeants of death, to discharge whole vollics of plagues so thick vpon them, that ere euer hee could bee brought to stay his hand from striking, the whole earth might haue complained and mourned with *Rahel*,

bel, that the greedie womb, and belly of the sea, had swallowed and entombed the carcasses of all her children in one day, *Genesis* 7.22.

Thus righteous *Lot* for many yeeres together wrastled with *Sodome*, sometime like a sharpe Satyr whetting his stile with bitter and tart *Iambicks* to dismay and grate their vnrelenting hearts: sometimes sweetening his discourse with hymnes of comfort, intermingling gracious promise of the ioyes of heauen: sometimes stealing into their hearts and attentions by pleasing descants: and sometimes deadning and appalling their wanton countenance, by shewing them the vgly visage and frightfull portraiture of their sin, by opening the doores and dark entries of hell, by exaggerating

rating the wrath and fiercenesse
of a reuenging God, by frequent
and vehement ingemination of
a spirituall *Caucasus*, wherein they
should be chained for euer like
Prometheus; of a Iudge before
whom they should stand with
feare; of a indgement and sen-
tence vnder which they should
sink with vtter despaire; of a hell
and a Tophet, wherein they
should drie, till eternitie it selfe
should haue a period: when thus
hee had vexed and wearied his
righteous soule, and like a bur-
ning lampe had wasted his mar-
row, and fatnesse with a sollici-
tous and tender regard of their
welfare, & yet with all his labor
could not pull so much as one
soule out of the fire, with all his
strength not breake the heart of
one sin, with the sling of *David*
not wound the head of one *Goli-*
ab:

ah: with all the rich armorie of God, not so much as snape or coole the heate of one impiety. Then the Lord began to buckle, and ioyne forces with them himselfe, to draw a sword like the sword of *Saul* or *Gideon*, which neuer returned empty from the bloud of the slaine, and the fat of the mighty, he parlied but a while with the clouds of Heauen, and they without demurre of time vnited their forces, melted and resolved themselves into a sudden and violent storme, not of water, whose violence their sumptuous buildings might haue abated: but of fire, which is vnresistable, and that mixt with brimstone, which both increased the heate, and made the tormēt more distastefull. Thus did *Moses* wrastle and cumbat with *Pharao*, sometimes charging

Gen. 19. 24

charging him in the name of God to let Israel go: sometimes confounding him and his forerers with miracles: sometimes striking him and his whole land with such vncloth, and sore diseases, as might either haue broken or bowed a heart of yron and a face of brasse, but still he hardened his face like a stone, and would not perceiue, hee muffled his eyes like *Tamar*, and would not see, he made his conscience like a smooth pauement, whereon the heauiest iudgement which *Moses* thunderd, the strangest miracles which hee wrought, the waightiest plagues which the rod of the Almighty inflicted, left no marke nor impression; The turning of all their water into bloud, could not wring one drop of water from his eyes; the common plague vpon

vpon all the beasts of the Land,
could not kill one sinne in his
heart, all the cold showers of
haile could not abate or coole
his heat and rage against the *Is-*
rael of God, the Sunnes draw-
ing of a black maske before her
crimson face could not per-
swade him to plucke the visard
from his crimson sins; the killing
of the first borne in all the hou-
ses of *Egypt*, could not kill the
strength of sin in this one *Egyp-*
tian : and therefore when the
Lord saw that *Moses* was too
weake a cumbatant for such a
potentate, he took the cause in-
to his owne hand, and plied him
close with iudgements : First,
daunting him with feare, and
then opening the belly of the
sea, which swallowed him aliue.
Exod. 14. 20.

To this purpose hearken you
C how

Ier. 51. 9.

how the Prophets complaine of *Babel*, *Ierem. 5. 1. 9.* Wee would haue cured her, but she would not be cured: come, let vs all forsake her. How many passionate Sermons may we think that the Prophets had made? How many feruent prayers had they tendered? How often had they knockt at the dores of their hearts by powerfull exhortations? How oftē had they knockt at the dores and windowes of heauen by supplications, before they would giue her ouer, or leaue her to her selfe to sinke or swimme? *Zwinglius* and *Hugo Cardinalis* make this place very strong to back the point in hand. It is (say they) the appeale of all the Prophets to the court of heauen, *Cū enim inter Prophetas non esset, qui Babylonij fastum comprimeret, eius ultio ad Dominum delata*

*Zwingl. &
Hugo.*

delata est. When all the Balme
in *Gilead* could not cure her, the
they left her deplored and des-
perate to fall into the hands of
God, and when the tongues of
his Prophets were wearied with
crying, and their soules fainted
and failed with labouring, and
their spirits groned being euen
tired with wooing and entrea-
ting, and for all this shee made
this the burden of her song, *No-
lo sanari*, I will not bee healed:
Then the Lord called for *Medes*
and *Persians* to bee the hammer
wherewith hee might breake;
for the Kings of *Armenia* and
Scythia, to bee the arrowes of
his quiuer, wherewith hee might
cleaue; for *Cyrus* and *Darius* to
bee his glistering sword, where-
with hee might gash and slice
their flesh, and to weede
them man after man out of

Stephan. in
apolog. pro
Herodoto.

those *Elisian* fields, and *Hesperian* Orchards, wherein they were planted. *Stephanus* in his *Apolo-
gie* for *Herodotus*, reports of *Tamberlane* that warlike *Scythi-
an*, that whensoever he besieged
a Citie, he first displayed a white
flag in token of mercy; the next
day a red flag, menacing and
threatning bloud; the third day
a blacke flag, the messenger, and
ensigne of death; a right parallel
with the methode vsed heere by
God himselfe: His white flag, I
call those bands of loue, those
conditions of peace which God
is faine to entreate at the hands
of sinners: His red flag of corre-
ction, I call those grating corra-
sives, and astonishing iudge-
ments, with which the Ministers
of God so often vse to break the
hearts of such men, as with *Jonas*
haue suffered themselues to bee
surprised

surprised with a lethargie of sin,
and when Gods Heralds haue
worne themselves out of breath
with long displaying the two
flags, and cannot preuaile; then
the Coronell himselfe, whose
Chariot is the wind, takes the
blacke flag into his owne hand,
hems and wals them round with
feares and terrours, hee giues
his sword a charge to eate vp
their flesh, and his arrowes a
charge to drinke vp their bloud,
and his iron rod a charge to
breake them like clay, and the
stars a charge to fight with them
as they did with *Sifera*, and the
earth a charge to swallow them
as it did *Korab*, and death a
charge to mow them down like
grasse, till there should not re-
maine one man aliue to bury
another.

Which one point will bee
C 3 our

Use 1.

our guide to three heavenly meditations ; & every one of these a soueraigne remedie , and antidote against some sinne . The first, a wound and terrour to the heart and conscience of all such and make a skoffe & a iest at the threatening, which the Ministers of God denounce against them for their sins. For doth the Preacher tell the adulterer that hee shall neuer see the kingdome of God, & will not he yet leaue off his dallying ? doeth hee tell the oppressing Landlord , & the Vsurer that they shall neuer looke God in the face with cōfort, & will they not yet leaue off their grinding ? doeth he tell the vnconscionable Lawyer , that the Lord is angry with him for his needelesse demurs, for suffering poore country clients to pleade so long at the barre, till the boxe

go with all the gaines , and will
 he yet spin out the suite so long,
 till the client want weft to be-
 stow vpon him ? doth the Prea-
 chertell the generous & noble
 buddes of this Land , that your
 profane & obscene stageplaies
 doe proue the inexpressible staine
 and dishonour of this famous
 Cittie , the noysome wormes
 that canker, and blast al hope of
 grace and goodnes in the blös-
 soms, that they doe so weaken &
 emmasculate al the seeds of ho-
 lineffe by a flie and bewitching
 insinuation , that whereas they
 are planted in these nurceries of
 the Law, to be fitted & enabled
 for the publike good, & for the
 continuance of the glorie, and
 happinesse of this Kingdome;
 they licentiously dissolue into
 vngodly and wanton pleasures,
 and then all hope of their euer

M.B.

C 4

doing

doing good, either vnto God, or vnto his Church, or vnto their Countrey, melteth as the Ice before the fire, and floweth away as vnprofitable waters: and will they not yet cease to flocke vnto such wanton Theaters, and there to spend their goods to no other purpose but to set their owne lusts on fire, to vphold schooles of lewdnesse and of sin, to maintaine men of a corrupt life, and dissolute behauior in a calling no way warranted from God? Let all these cast eye vpon the doctrine which I haue deliuered, and it will let them know, that if they refuse to be reclaimed from this trade of sinne by the mouth of the Preacher, then the Lord will make it his owne quarrell, and whatsoeuer the Preacher hath threatned out of his booke, the Lord will repay

pay it seuen fold into their bowes.

Secondly, this point discries the infinite and boundlesse mercie of God, who often shewes vs his bow, but takes neither string nor arrow into his hand; who will neuer begin to chide, till first by the mouth of the Preacher hee haue wooed vs with loue; neuer strike till first by the mouth of the Preacher hee haue shaken his rod ouer our heads; neuer beginne to leaue his men of warre till first by the mouth of the Preacher, hee haue entreated and offered conditions of peace; neuer spoile before hee haue often spared; neuer smite till hee haue often cited; neuer condemne till hee haue often and often conuicted; that man might bee left without excuse, and renew

no

no Plea of false imprisonment.

3

Thirdly , this Doctrine is a wholesome caueat for al the inhabitants of this Land , to yeeld obedience to the Preachers exhortation, and by repentance to conclude a present peace with GOD; before the Lord bee so highly incensed, as to send out a prohibition to make his Ministers surcease from entreating, that himselfe may ioyne issue in the Court , and wage the Lawe himselfe , that where Preachers cannot preuayle by intreating, himselfe will preuayle by commanding your confusion. You are at this day, and long haue beene, the astonishment and wonderment of all the world, God hath opened the windows of Heauen wider, and offered more grace vnto you, by the preaching of the word, then to
all

all the Nations vnder the canopy and rooffe of heauen. He hath sent his Messengers the Prophets, like *Noahs* Doue, with euerie one an Oliue branch of peace in his mouth, to begge, and purchase a diuorce betwixt you and your sinnes: hee hath sent his messengers the Angels, with their swords halfe drawne, to winne your affection, and to winnow and sift al the branne, I meane vngodlinesse and profanenesse from amongst you. What meanes could the Lord haue vsed for your conuersion that hee hath not already vsed? so that if you still persist in your gray and ancient sinnes: if the Preacher thunder, and you not mooued: if the Preacher beseech, & you not touched: if the Preacher threaten, and you not hūbled: know this for certainty, that

Plutar. in
vita Fabij.

that ere long, the ancient of daies will harrow vp your flesh, and plow vp your skinne, and spend vpon you all the plagues and botches of *Egypt*, till you be turned like *Sodome*, into a fenne; like *Babylon*, into a Cabbin for Dragons and Ostriches, and like *Moab* into a plaine: *Et barbarus has segetes*, this fruitfull *Canaan* and this little *Naioth* wherein we are planted, be giuen for a prey and possession to strangers. Thinke not that hee forgets you because it is long before hee strikes. *Hannibal* had no reason to thinke *Fabius* a dastard, because he was slow in marching; nor that besieged Citie in *Curtius*, to call *Alexander* a coward, because hee was more readie to shew his clemency in sauing them aliue, then his manhood in conquering of them.

And

And so from the *Summons*,
Heare, I should passe to the par-
 ties summoned, the children of
 Israel, but that my meditations
 are intercepted, and I am con-
 tented to take view of an other
 Doctrine by the way as I go,
 offering it selfe vnto mee from
 these words, *The word of the*
Lord, and is comprised in these
 termes.

The voice of Gods Ministers
 is not the voice of man but of
 God, backed and conuincd
 out of the 10. of *Luke* ὁ ἀκούων ὑμῶν,
 ἰσὺς ἀκούει, *Hee that heareth you hea-*
reth mee; and from the testimo-
 ny both of Church, *Isaiah* 2. 3.
The word of God shall go forth of
Ierusalem; and of *Cornelius*, *spea-*
king thus vnto Peter: wee are
heere assembled to heare the things
that are commanded thee of God,
Actes 10. 33. But most plainly
 by

The Prea-
 chers voice
 is Gods
 voice.

Vse.

by the mouth of *Paul*, 1. *Theff.* 2. 13. He receiued it not as the word of man, but as it is indeed the word of God. Which point will one day bee sure to rise vp in iudgement, against all such as openly despise, or but little regard the Lords Message. *Bone Deus in que nos tempora reseruasti?* Into what a miserable time are we fallen, when each crafty *Achitophel* shall haue attendance when he speaketh; and euery sillable of his discourse, as if it were penned at *Delphos*, shal passe currant through the world for an Oracle? When euery histrionickall *Orpheus* shall bee able to draw stones & towers after him when he acteth? When euery proud *Herod*, who hath nothing in him to commend him, but his gaudy attire, shall yet haue all the applause, and his words accounted

as

as the voice of God not of man?
Vox illa hominem non sonat: But
 for *Esay*, hee may speak till he be
 hoarse, who will belecue him?
 hee may lift vp his voyce like a
 trumpet, who will heare him?
David may play sweetly vpon
 his instrument of ten strings; and
 the Preacher descant heauenly
 on the ten commandments, &
 yet who is inamored with the
 melodie of the one; or reformed
 according to the other? *Paul* may
 be rapt into the highest heauen,
 Preach nothing but saluation,
 slip not a phrase which is not
 sweetly enterlaced with heauen-
 ly eloquence, paue them the
 readiest way to those ioies which
 are vnspeakeable; yea euenthrust
 this *Ariadnes* threed into their
 hands; few or none that will re-
 gard him. Thus are Gods He-
 raulds, esteemed no better then

2. Cor. 12.

Cassandras

Cassandras Prophetes; his Embassadors worser then *Iustinians* Orators, καθ' ἑαυτὰς καὶ μετ' ἑαυτὰς, such members as the world might well want, the refuse of men. Question but a word with those despisers, and all the Apologie they pretend, all the rubbe they make, is the bad and corrupt life of many Preachers: this is it that makes them refuse to heare, and puts them out of all conceit with the message they deliver. I hope I shall drive them from this hold, and satisfie their objection with a word. Know then, that when thou settest foote within the dore of Gods house, thy intent and purpose should bee, to haue thy sinnes opened, thy maladies cured, to take spirituall Physicke, for the remedie of some languishing disease which would eate vp thy soule.

foule. Wilt thou then be so wil-
full, as refuse the foueraigne me-
dicines, because thy Physition is
sicke of the same disease that
thou art? Wilt not thou bee cu-
red by this Physition, because
the Physition cannot cure him-
selfe? What would God haue
said to *Noah*, if hee had refused
to saue himselfe in the *Arke*, be-
cause the men that made the
Arke for him, were drowned
themselues? Will not you go on
the readiest way to heauen, be-
cause he that is your guide and
Pilot runnes counter himselfe?
What though the water it selfe
be not so cleane as thou woldst
haue it, yet it will purge and
cleanser thee? And what though
sometimes the life of the Prea-
cher bee not so spotlesse, as it
might bee wished, yet the Mes-
sage which hee bringeth, the
D Word

Word which hee Preacheth, the way which hee pointeth out, is the way of life; be his life neuer so wicked, his heart neuer so foule within him, the words which hee hath vttered will bee sufficient to cast and condemne thee at the last day.

1. King. 17. We reade that *Elijah* was well contented to bee fed and nourished by the mouth of Rauens; birds as rauenous and vncleane as any other; wheras God could haue fed him by the mouthes of farre cleaner birds. A good caueat for vs (saith *Stella* vpon the tenth of *Luke*) neuer to refuse the food and diet of our soules, though the vessels wherein it is carried, bee both vnsanctified and vncleane. The Rauens were vncleane birds, but the meate which they brought was wholesome: and the case being all one, why

Stella vpon
Luke 10.

why should a man refuse the
glad tydings of saluation, or
stop his eares at the voyce of the
skilfull charmer, because the
messenger that brings the ty-
dings, is ouertaken with some
knowne sin? Or because he that
charmeth, stancheth not the
issue of his owne corruption? I
might enlarge the point both
from *S. Augustine*, in his 4. Book
and 4 Chapter against the *Do-
natists*; and from *S. Bernard* in
his 66. Sermon vpon the *Canti-
cles*. But I remember that I haue
far to go and litle time to spend;
wherefore I onely adde this
short caution and proceed. Be-
ware you murmure not against
the Preacher of the Word, lest
it be iustly said to you, as *Moses*
said to *Israel*; *Non est murmur*
contra nos, sed contra Deum:
Your murmure is not against

Aug. Cont.
Donat. l. 4.
cap. 4.
Bern. in
Cant. Sermon.
66.

1. Theſſ. 4.
8.

vs, but againſt the Lord, *Exod.*
16.8. Deſpiſe not him that Prea-
cheth the Word, leaſt it be ſaid
vnto you, as *Paul* told his *Theſſa-*
lonians: οὐκ ἐβητὴ ἀνθρώπου ἀλλὰ τὸν θεόν, you
deſpiſe not man but God. Deale
not fraudulently with him that
hath a charge of thy ſoule, leſt
it bee ſaid vnto you as it was to
Ananias and *Saphira*; you haue
not dealt wickedly with man,
but with God, *Act.* 5.4. And ſo
I come to the parties here ſum-
moned to the Word, *The chil-*
dren of Iſrael.

By *Iſrael* (ſaith *Zanchius*) wee
are eſpecially to vnderſtand,
thoſe ten Tribes, which reuol-
ted in *Ieroboams* time, from the
regiment of *Iudaea*, and our Pro-
phet ſtiles the not barely *Iſrael*,
as *Iunius* and *Tremelius* render
it: but *Bene Iſrael*, *Iſraelis filij*,
ſons of *Iſrael*, who was mightie
with

with God, meaning to put them in mind of their fathers vertues, that this comemorative might be an argument to bring them home to their fathers foot-steps, and to aggrauate their shame, that hauing so religious parēts, themselues proued such notorious and shamelesse Apostataes, from whence amongst others, I haue made choise of this Note.

Good and vertuous children be loth to depart from the good example of their parents: So we read of *Iehosaphat*, that hee made it his care to walke in the steps of *Asa* his father; the first of *Kings* at the 22. Of *Ezekiah*, that hee walked in the same steps that *Dauid* his father had done: Of *Iosiah*, that hee turned neither to the right hand nor to the left, but walked precisely in the way of his father. This was a

Good children must follow their fathers vertues.

2. King. 18.

2. Chr. 34.

D 3

high

high commendation that *Paul* gaue the *Thessalonians*, 1. *Thess.* 1. 6. And a commendation which God gaue the *Rechabites*, promising that he would crown them with a hopefull posteritie, because they followed the godly example of their father: *Verily Ionadab the son of Rechab shall not want a man to stand before mee for ever, Ier. 33.* And *Isay* 51. 2. God thus speakes to *Israel*; Consider *Abraham* your father, and *Sarah* that bare you; they were zealous of my glorie, bee not you so cold. These were burning and shining lampes, bee not you like blacke cloudes and emblemes of darknes. *Abraham* refused not to sacrifice his son: looke on him, and refuse not to sacrifice thy sinne, and vncleane affections. *Sarah* obeyed *Abraham*, and called him Lord; and *Israel*!

Israel thou art Gods Spouse, therefore obey thy God, & worship him as Lord onely: Which vertuous imitation, not onely Christians, but Heathens haue embraced. *Scipio Africanus* accounted it no small disparagement for him to walk one foot awry, from that course of life w^{ch} *Cyrus* in *Zenophon* had gone before him. It was the height of *Cesars* glory to walk in the steps of *Alexander*; Of *Selymus* the turkish Emperorto walk in the steps of *Cesar*; And of the *Arabians*, to imitate the life and profession of their fathers: as *Strabo* in his sixteenth book, and out of him *Sabellicus* in his sixt book of Examples and first Chapter.

Which point should bee a good encouragement for all sorts of men, to make theselues rich in; the workes of mercy
as

Scipio Africanus.

Cesar.

Selymus Turc. imprat.

*Strabo l. 16
Sabel. l. 6.
Exemp. c. 1.*

Vse.

Numb. 25.

Luke 7.5.

1. Sam. 25.

2. Kings 6.

Judg. 3. 9.

as their fore-fathers haue done;
 an encouragement for Princes
 to follow the example of *Phine-*
as, to be zealous for the Lords
 sake. An encouragement for
 States and Potentates, to fol-
 low the example of the good
 Centurion, in shewing their
 loue vnto this Nation, and buil-
 ding vp the Church of God.
 An encouragement for Ladies
 and Matrons, to follow the ex-
 ample of *Abigail*, to encourage
 and relieue all such as fight the
 Lords battell. An encourage-
 ment for reuerend Bishops, to
 follow the example of good
Elisba, in prouiding for the Pro-
 phets. An encouragement for
 Iudges, to follow the example of
Othoniel, in sauing and sheilding
 the poore & impotent from the
 yoke and seruitude of greater
 personages. An encouragement
 for

for Lawyers to follow the good example of *Elias*, in standing vp to pleade the Lords cause against all the fauorites of *Babylon*, *1. Kin. 18.* an encouragement for rich and wealthy citizens, to follow the example of *Zacheus*, in opening the bowels of their compassion to the afflicted members of Christ Iesus, *Luke 19. 8.* an encouragement for Courtiers, to follow the exāple of *Nehemiab*, in redressing their contempt of Gods sabboth, *Nehem. 13. 22.* an encouragement for all men, of all men, of all estates and conditions, that if they haue fonnd and espied in their parents, or other holy men, or precedentes, any one vertue that was eminent, any one gift that was commendable, any part or qualitie that was admirable, and excellent, that they should affect

fect & imitate: but alas, it is now the open shame of our land, and a scar in the face of our gentrie, that they are becom such as *Plutarch* taxed in the life of *Alexander*, readier to imitate his foule deformities, then his valiant atēpts, or *Platoes* crooked shoulers, sooner then his diuine discourses, or *Aristotles* stāmering speeches, sooner then his profoundnes and depth of reason; & instead of imitating their anciēt vertues, they imitate nothing but new & quaint deuices. They are full of strange children, said *Esay* 2.6. which place if I might be bold to allegorize, or follow our English marginall, I would call their strange children, their strange deuices; their brainficke imitation of the fantastickall outside, and inward corruption of all nations. Is it not a wonder to
thinke

thinke that the world should be
come to the age of almost sixe
thousand yeares, & yet be stil in
child-bed? and euery moneth in
trauel of new fashions, new sins,
new vanities, of all things new,
saue onely of the new man, and
the olde man is in such request
with her, that the world is ready
to say with the yong man in the
Gospell, whom Christ would
haue had to folow him, that she
will indeed follow him, but first
she must go bury her father, she
hath an old man at home, that is
not yet dead; an olde man, the
olde *Adam*, the man of sinne is
yet aliue within her, till he be
dead, there is no following of
Christ.

O the shame of this world, that
men honorable and worshipfull
by descent, Christians by profes-
sion, their fathers ioy, and their
coun-

countries hope should seruailely
yeelde to follow the fashions of
all countries in their follies : thy
attire in the beginning was gi-
uen thee onely for a couer to
hide thy shame, and therefore
when thou followest moe fashi-
ons then all other people, thou
proclaimest it to the world that
thou hast more sin to hide, more
shame to couer, then al the nati-
ons of the world besides. In the
Italian fashion, thou hidest the
Italians sin : in the *Turkish* thou
hidest the *Turkish* shame: in the
Spanish, thou hidest the *Spanish*
sin : and in the *French* fashion,
thou hidest the *French-mens*
shame : for thy attire was giuen
thee onely to couer thy shame :
but I haue small hope to pre-
uaile, the sin is so ancient. I will
therfore spare my further pains
in this poynt, and proceed from
the

the summons, and arraignment
to the occasion thereof; the de-
ciding of a controuersie, which
one clause contaynes, both the
plaintife which is God, and the
defendant Israel: what? a con-
trouersie with Israel? the Vine
which his owne right hand had
planted? with Israel the people
which he honoured? with Israel
the sonne whom hee adopted,
and loued more tenderly then
all the Nations of the earth
besides? and hath God a contro-
uersie to decide with thee? then
this obseruation meetes me by
the way: *That no city, or people is
so graced with priuileges, so crow-
ned with blessings, so beloued of
God, but sinne will set GOD and
them at variance, make Heauen
their aduersary, and hazzard the
racing and ruinating, both of state
and gouernement: that common
weales,*

No nation
can stand
vnder the
burden of
sinne.

weales, & kingdoms haue a periode, let *Athens*, and *Sparta*, and *Babylon*, and *Troy*, and *Niniue*, and *Carthage* be witnessses, who haue at this day no other defence, but paper walls to keepe their memories: but what haue been the cause of these subuersions the most are ignorant. The *Epicure* ascribes it vnto fortune, the *Stoicke* to destinie, *Plato* and *Pythagoras* and *Bodin* in the fixt of his Methods vnto number, *Aristotle* in the fifth of his Politickes, at the twelfth, to an *asymmetry* and disproportion in the members. *Copernicus* to the motion of the Center, of his imaginarie excentricke circle, *Cardanus* & the most part of Astrologians to Stars & Planets; but all these haue onely groped in the darkenes, & being mis-led by an *Ignis fatuus*, haue supposed with

Ixion

Plato & Pythagoras,
Bodin in 6.
meth. Arist.
5. Polit. 12.
Copernicus
Cardanus.

Ixion in the fable, they had found the true *Iuno*. the brightest and the clearest truth, when it proved but a cloude of palpable darkenesse; but if wee consult with the Oracles of God, wee shall find that sinne is the onely cause why God fallies out with his dearest children, why hee turnes cities into ashes, ruinate states, and makes kingdoms but *ludibria fortune*, euerlasting monuments of desolation: the Scriptures are so pregnant in this argument, that the shallowest novice may runne and reade abundant testimonies: aske of *Ierusalem*, and she can witnesse that this Doctrine is too too true, shee will not sticke to tell you what shee was, & whither shee is fallen, perhaps in these mournful termes, I was the Vine which GOD had planted with his hand,

hand, and watered with the dew
of heauen : I was the City of the
great King , the Tabernacle of
the most High , I could once
haue sayd with *Niobe* in the Po-
et, *Sum fœlix*, I shall neuer haue
cause to mourne: but heark you
now how she hath changed her
tune, and the Epilogue of her
pleasing-song hath proued this
doleful Elegy, I sinned grieuou-
sly, therefore am I in derision,
Lamen. 1. 8. I sinned with a high
hand, therefore hath he filled
me with bitternesse, and made
me drunke with Wormewood,
Lament. 3. 15. I was sicke from
the sole of my foot to the crown
of my head, and I had not a
man to stand in the gap to stop
the Sword of the Almighty,
therefore once was I robbed by
Shishack King of Egypt, *1. Kings*
14. and now am I vtterly sackt
by

by the king of *Babel. 2. Ki. 25.* Inquire of *Sodome*, and she will tell you that she was once as faire as the garden of *Eden*, & as pleasant as the valley of *Egypt*, as thou goest vnto *Zoar*; of *Babylon*, & she will tell you, that she was once the Empresse of all the earth, the pride & beantie of *Chaldea*; of *Iericho*, and *Iosephus* will tell vs in his first booke, *De bello Iudaico*, that it was a city of palme trees, whose beuty might haue cōmanded immortall memory, but God became an enemy to *Sodome*, by reason of her vncleanenesse, and an enemy to *Babylon*, by reason of her pride, and an enemy to all the Kingdomes of *Canaan*, because they were abettors and maintainers of all varietie of sinnes, so that they may all shake hands, and sing in order this dolefull

E

madri-

madrigall, *Sodome* may thus be-
 ginne, and say, My wantonnesse
 set GOD and mee at variance,
 therefore am I burned to ashes,
 and turned into a stinking Fen,
Genesis 19. 25. and *Babylon* may
 answer thus, my pride set God
 and mee at variance, therefore
 are my pallaces made Dens for
 Dragons, *Esay* 13. 21. and *Ca-*
naan may make vp the Consort
 thus, My grosse Idolatrie set
 God and me at variance, there-
 fore hath hee stript mee naked,
Hosea 2. 3. Were it needefull I
 would tell you of the Churches
 of *Corinth*, *Galatia*, *Philippi*, *Ephe-*
sus, *Smyrna*, *Nice*, *Laodicea*, *Antio-*
chia, *Constantinople*, of all the Ea-
 sterne and *African* Churches,
 once like so many watered Gar-
 dens, moistned with all the fruit-
 full showers & dew of Heauen,
 while other places of the world
 remained

remained, like the mountains of *Gilboa*, wheron there fel neither dew nor raine, they were watred like the fleece of *Gideon*, while the earth was dry round about them, but since they haue started aside, like the men of *Ephraim*, they haue beene settled vpon the *Lees* with *Moab*, they haue plowed *Aceldama*, a field of bloud, and sown iniquitie; therefore had the Lord a long suite & controuersie with them, but in the end wiped out their names, discarded their Idoles, gaue their Land to be inhabited by *Zijn* and *Ochim* Turkes and Infidels.

Vse.

And if euer, then would God, that at this time, and in this poynt, my voice were like the voice of som thundring *Pericles*, and my Pen yron, and my sides brasse, & my speech powerfull,

and my praiers effectual to rent,
and moue the hearts of those,
who by their outragious sinnes
make God fall out with vs, and
eagerly importune the Iudge of
all the, World to denounce a
doome of death and desolation
vpon this Land; as hee hath
done vpon those Cities which
we mentioned. The world can
tell, that of all the Trees in the
Garden, we are the Vine, among-
gest all the varieties of flowers,
we are the Lillies & the Rose, a-
mongst all cities wee haue *Ieru-
salem*; amongst all the Princes
we onely had a *Deborah*, and we
haue a *Dauid*; amongst all the
Prophets of the Lord, we haue
the most reuerend *Elishaes*; a-
mongest all the nurceries and
springs of learning, we haue the
most famous *Naioths*, wee are
they; vpon whose heads the *Ca-
taractes*

parables of Heauen haue beene opened, that wee might fill our selues with that Manna which might long since haue wiped out the blacke spots and stains of sinne, which are the characters of Hell : these are our high and rich prerogatiues, wherein we may out-vie the felicitie and pride of forraine Nations. But will this Summers gleane of our prosperitie neuer bee overshadowed ? Will our Sunne neuer stoope below the Horizon ? yet (beloued) we harbour such armies and bands of sins, wee are in league and compact with such prodigious vices; wee take part with Mammon against God, when wee wedde our affections to the World like *Demas*; wee take part with *Baal* against God, when we are contented to wink at our Recusants,

and the Calues which are erected in *Dan*, and *Bethel*; we take part with the flesh against God, when wee do yeelde our bodies which should be temples of holinesse, to bee defiled with filthy strumpets; we take part with all the powers of darknesse against GOD, and our owne soules, when wee are content to spend our goodes, bestow our time, waste & consume our bodies, in rearing a *Babell* with the one hand, wherein we shal sport our selues a while, though with the other we be digging vp a hell & a *Tophet*, wherein without repentance, we fry for euer: thus haue wee flowne in the face of the blessed Trinitie, who neuer did vs wrong; wee haue dared our God to his face; our whole Land beginnes to swarme with sinnes, as thicke as Egypt did
with

with frogges ; wee are already growne so farre, and yet we are going so fast, that a man would thinke , that many of vs did at this day contend & striue , who should out-strippe another, and be formost in hell.

What then can we expect, but that God whom wee haue constrained to be our enemy, should beginne to make furrows in our backes, to strike our heads with giddinesse, our faces with palenesse ; to call againe for an invincible Armado, like to that of 88. for a new powder-plot of *Italian Doegs*, that our Land may be a prey to those that seeke our liues; suffer our Churches to be turned into Mannors , and the houses of the Prophets be layd on ruinous heapes : this and no other , will bee the decision and finall determination, of

that controuersie between God
& this Land, vnlesse by a floud
of teares wee can stop the way;
vnlesse by speedie repentance
wee can dull the edge of his
sword that is ready drawne, and
slacke the strings of his bowe,
that is alreadie bent for our de-
struction: the most secret plots
& treasonable conspiracies, that
are wrought against vs, are not
halfe so dangerous, the nefari-
ous proiects of all the Iesuites
in the world, (thogh their heads
be the richest shops the Diuell
hath, for deuising of bloudy at-
tempts) are not halfe so power-
full, all the Stratagems, the
gunne-shotte and the powder
that Hell can helpe them vnto,
are not so forcible, nor so likely
to interrupt the peace and hap-
pinesse of our State and King-
dome, as our ovne sinnes
are,

are, these onely (our finnes I meane) are the enemies that are most like to ring our knells and proclaime our Funerals: These onely (our sins I meane) are the *Edomites* which are most like to make a short cut in our peace, to set a sudden stop and period to our prosperity, to make a cracke in our hope, to alter the gracious aspect of the heauens, to stint the influence of Gods gracious fauour, to procure our woe, and to giue our whole State, our whole Kingdome, a blow that can neuer be healed. Giue mee leaue therefore for closure of the point, to exhort you (Right Honorable) and all the rest, in the name of God, now at last to bethinke your selues of some remedy: God hath put a sword of authority in your hand, for no other purpose
but

but to strike at sinne; if yet you suffer it to rust in the sheath (I am not afraid to tell you) that either you are afraid to quarrell with sinne, or else you be are it some good will your selfe; or else you haue but malle hearts, and white liuers, and cold constitutions, ready to faint and shrink in the Lords cause: and so by your meanes sinne shall haue a continuall Spring, no Autumn, not one leafe of it fall, but our Land shall feele a continuall Autumne and falling from its ancient glory, but see no Spring; and a continuall Winter, vexed with the stormes and shewers of heauens displeasure, but neuer see nor feele the warmenesse of Summer. Strike then at the root of sin, for sin striketh at the root, and shaketh the foundation of our Land: But if
our

our reuerend Iudges suffer him that sitteth vpon the Bench, to wrong him that standeth below the Barr waiting for iustice; the let him know that he maintaines a sin, and then we all know that he doth his best to ruinate our Land. If the Gentry grow rich and potent by turning Tenants out of dores, by depopulation, by clipping or selling the Leuites portion, then let them know that they maintaine a sin, and then wee all know they doe their best to ruinate this Land: If Merchants and men of Trade grow rich and powerfull by fraud and cheating, these also be vnderminers of our State, they do their best to ruinate this Land. Good Lord what will become of vs, when foule sinnes in this Citie become rich professions, and yet they are the Mothes

Moths that are eating, they are the Cankers that are fretting, they are the Vermine that are vndermining both our Church and Kingdome. The summe of all is this, if wee continue in our ancient course and trade of sin, it is as sure as if God had sealed it, we shall be either made a prey vnto our enemies, or haue our flesh so full of Gods poysoned arrowes, that it were better for vs to die then to liue: Let it then bee our ioint and greatest care, to empty our houses, to cleanse our streets, to weede the cockle and darnell out of this Land, that God may bee pleased long and long, to continue his true Religion, our peerelesse King, & this little Kingdome, in peace and happinesse. Remember what I say, and I say it againe: Let it be your care (Right Honorable)

to

to strike at the roote of sinne in the Citie: Let our reuerend Iudges strike at the roote of sin in the Courts, on their Benches, in their Circuites: Let my Brethren of the Ministerie, strike at the root of sin in their charges: Let euery man that cares for *Sion*, that loues our Nation, that fauours Religion, that wisheth the glorie of our Lord to be immortal, that hath a true *English* and a Christian heart, fling one stone at the face, make one wound in the fore-head of sin; and I beseech God that the heauens may giue you good successe, and that the Lord may be with you, all you valiant men: And so I should come somewhat to the particular crimes whereof *Israel* is accused.

All which finnes are reducible to two heads: some are priuatiue

Neglect of
duties en-
ioyned is
no small
sinne.

uative in the first, *viz. want of Mercy, &c.* some positive in the second verse, *viz. Swearing, &c.* But before I adventure this maine Ocean obserue by the way; That the neglect of a duty commanded, displeaseth God as well as the committing of sins prohibited; seeing this controuersie betwixt God and *Israel*, arose not onely from the positive sins, wherein they committed things forbidden, but from the priuative also, wherein they were carelesse of duties enioyned. God cursed *Meroz*, not for fighting against the people of God, but because they did not assist them against the mighty, *Iudg. 5. 23.* *Dives* fryed in hell, not for robbing, but for not relieuing *Lazarus*, *Luke 16.* The vnprofitable seruant was cast *eis exitu & egressu*, into vtter darknes, not

not for spending, but for not be-
 stowing his Masters talent. The
 five foolish Virgins were shut
 out of doores, not for abuse in
 wasting, but for wanting of
 Oile. And the wicked shall bee
 condemned at the last day, not
 for reauing the meate from the
 hungry, but for not feeding
 them; not onely for dislodging
 the stranger, but for not enter-
 taining him; not onely for strip-
 ping the naked out of his
 clothes, but for not clothing
 him; not onely for wronging the
 sick & comfortlesse, but for not
 visiting, and for not comforting
 of him, *Mat. 25.* Vice & Vertue
 are contraries which want a *Me-
 dium*, & therfore the absence of
 the one in *subiecto capaci*, argues
 the presence of the other; so that
 if we be destitute of vertue, then
 are wee attended with troopes
 of

of vices. If our houses be cleane swept and empty of spirituall graces, then they are convenient lodgings for vncleane spirits: If wee bee not graced with knowledge, then are we muffled and blinded with ignorance: If voide of faith, wee are clothed with infidelity; If once wee giue ouer doing good, then we prostitute our selues to all ungodlinesse. And therefore the neglect of a dutie which is enioyned, being alwaies accompanied with some bolts and scarres of fouler sins, is sufficient matter both of enditement and of iudgement, whensoever the Lord shall summon vs to appeare before him.

Use. 1.

A speciall caueat for vs, not with simple Ideots to blesse our selues, because we are harmlesse and doe no man wrong; or because

cause wee are not tainted with
the continuall fluxe or bloudy
issue of such sins as would make
vs odious in the world ; or be-
cause wee breake not with vio-
lence, into the outward act of
such sins as are monstrous, and
deserue the censure of the Law.
For God hath not onely forbid-
den the euill, but commanded
the good : What if thou steale
not from thy brother, yet if thou
open not thy hand to succour
him, thou art a robber? What if
thou dost neither lie nor sweare,
yet if thou make not thy mouth
a glorious Organ, & thy tongue
a golden Trumpet, to Preach
and proclaime his loue and
mercy, thou art a deepe and a
round offender? What if no
man can condemne thee for any
euill, yet vnlesse God and thy
own conscience shall commend
F thee

thee for some good thou haste wrought, I tremble to tell thee how far thou art from the Kingdome of God. The Iudge may not blesse himselfe in this, that hee neuer hindred the poore, for if he haue not furthered the; nor in this, that hee neuer kindled suites and contentions, for if hee haue not laboured to suppressse and smother them, hee hath but a disloyall heart, & the Lord will one day bee quit with him for it. The Land-Lord may not blesse himselfe in this, that hee neuer wrung nor gript the bowels of his tenants, for if hee haue not succoured and protected them; Nor in this, that hee neuer wronged the Church, for if he haue not propt & strengthened it, his zeale hath beene but cold, the Lord will one day bee quits with him for that. The Pa-
stor

for that hath the charge (I will not say the cure of soules, seeing many haue the charge, who neuer haue care of discharging their duties) may not blesse himselfe in this, that he neuer seduced his people out of the way, for if he haue not painefully instructed them in the right way; nor in this, that he neuer did the wrong, for if hee haue not watched ouer them to do the good, their bloud shall bee required at his hand, and the Lord will bee quits with him for that. Let it be the shame of those that sit in darknes, and are proud of their ignorance, to say they haue as good soules, & hope to be saued aswel as any, because they do no man any harme; but for vs who may sit all day long at the feet of some good *Gamaliel*, and euery houre of the day may heare some

Paul Preaching vnto vs; not onely renounce the euill, but do the good; not onely cease to do euill, but learne to do well; not onely abiure carnall and sensuall delights, the huskes and mast whereon the worldling is like to surfet, but also make a couenant with our eyes, that they sport themselves with looking onely vpon the beauty of heauen; with our affections, to wed themselves onely to the ioyes of heauen. Be couetous, I would haue thee so, so that thou couet no treasure but spirituall: Be ambitious, I would haue thee so, so thou affect no honor but immortall; Renounce all kinde of peace, wherein thou findest no peace of conscience; Discard all ioyes, wherein thou feelest not the ioy of the Holy Ghost: *Hoc fac & vines*, doe this and thou shalt liue

live in the feare, thou shalt die
in the fauour, thou shalt rest in
the peace, thou shalt rise in the
power of God the Father, and
helpe to make vp the consort in
singing of *Halleluiah, Halleluiah,*
all glory, and honour, and praise,
and immortalitie, be ascribed vn-
to the Lambe, and to him that sit-
teth vpon the Throne for euer-
more. And now I am come with-
out further defrauding of your
expectation, to the particular
grievances whereof God com-
plaines; and the first of those is
want of Truth.

The Hebrew word *Emeth*,
saith *Zanchius*, signifieth that
kinde of fidelity, which *Tully*
called, *Dictorum conuentorum*
constantiam, and this truth some-
times respects the heart, and is
called simplicity and integrity,
sometime the outward carriage

in word or speech, and is called truth; sometimes the works and actions, and then is called iustice and vpright dealing: so that when the Lord chargeth them with want of Truth, his meaning is, there was no integritie, or simplicitie, in their hearts, therefore there was hypocrisie; no verity in their speeches, therefore lying; no iustice in their actions, therefore fraudulent and deceitfull dealing. I will wrappe vp all in this one conclusion.

First particular
grievance.

All dissimulation in the heart, and lying in the tongue, and deceit in the outward action, betwixt man and man, makes God and man at oddes and variance. The, first which is dissimulation in the heart, proued from the example of *Ananias* and *Sapphira*, why didst thou conceiue this

this in thy heart? *Et in corda, Actes*
 5.4. The second which is lying
 in the tongue, excludes from
 heauen, *Apos. 22*. The last, which
 is deceit in the outward action,
 is condemned, *Leu. 19*. Dissimu-
 lation in the heart is the badge
 & cognisance of such deplored
 wights as shall neuer see the face
 of God with comfort, *Iob. 13.*
 16. Lying in the tongue is the
 badge and cognisance of the
 children of the deuils getting,
Iohn 8. 44. Deceit in the out-
 ward action is the badge and
 cognisance of him that despi-
 seth his God: nay, of him that
 shall beare the wrath and ven-
 geance of God, *1. Thess. 4. 8*. It
 is most true which *Syracides* ob-
 serued, *Animaque dissimulat, ac-*
celerat miseria, the soule that dis-
 sembleth increaseth his paine,
Ecclesiastic. 2. and true which *Ber-*

Wisd. I. II.

nard obserued out of *Wisedome*
Os quod mentitur perdit animam
 the tongue that lieth, murthe-
 reth the soule, and true which
Moses obserued, *Manus iniusti-*
tia *βδελυγμα*, the hand that dealeth
 falsely is abomination, *Deu. 25*.
 This is Gods inditement which
 you haue heard; wilt please you
 to heare the verdict which the
 Iury of the Prophets brings in
 against them?

Esay and *Jeremy*, as fore-men
 in the name of all the rest, haue
 penned it thus: *Euery one of*
them is an hypocrite and a dissem-
bler, *Isaiah 9. 16*. And *Jeremy*
 thus: *They haue no courage for*
the truth: *Jeremy 9. 3*. This is
 the verdict which the Grand-
 Iury of greater Prophets haue
 brought against them; and the
 verdict of the Petty-Iury, I
 meane the lesser Prophets, is the
 very

very same; registred by *Michah*,
 as prolocutor for the rest, *There*
is none righteous amongst them; e-
uery man hunteth his brother with
a net, Micah. 7. 2. Thus the Iurie
 hath found them guilty: wil you
 now heare how the Lawe pro-
 ceedes, when the Iudge passed
 this sentence, *Lying lips are abbo-*
mination to the Lord, Prou. 12. 22.
 He shews he had a whip prepa-
 red for liars, when hee plagued
Ananias and Saphira, Acts 5. hee
 shewed his loue to all dissem-
 blers, when he dismissed all de-
 ceitfull dealers out of his house,
Psal. 101. He shewed he had a
 whip laid vp for all deceiuers, &
 the lightest of these is a doome
 too heauy for them to beare.

Vse.

See then the eminent and ap-
 parant danger whereunto men
 of all estates wrest themselues,
 by renouncing and diuorcing of
 truth,

truth, they make a breach betwixt them & God that can not be closed, they sow such seed of debate and contention betwixt them & God, as cannot be conquered; they challenge such a dreadfull war betwixt them and God as will neuer be ended, till the sword of the Almighty hath wearied it selfe, & the arrows of God haue made theselues drūk, and death the Axe of God haue surfeted it selfe with blood: and yet, were there a priuy search to go through each *Meander* and corner of the earth to seeke for truth; it would be as hard to find, as honesty was in *Athens*, when *Diogenes* sought it with a candle at noone-tide, or goodnesse in *Ierusalem*, when there was neither Priest nor People that executed iudgement, *Ier. 5. 1. Terras Astra reliquit*, truth hath taken her

her self vnto her wings, she hath
hid her self & will not be found.
send priuie Search to all the
shops of Merchants and men of
Trade, and when you haue done
your best, you may write this vp-
on the doores; *Has ades Astræa
reliquit*, Had truth beene one of
our apprentices, we should ne-
uer haue sold our wares so deare
if wee had more truths in our
mouthes, we should haue lesse
mony in our coffers: send priuie
Search into our courts of Law,
and when you haue done, you
may write this vpon the Barre,
Has sedes Astræa reliquit, trueth
hath abated too much of our
fees: we should haue beene but
beggars if we had not banisht it:
send priuie Search amongst our
State-men, and when you haue
done, you may write this vpon
their gates for the world to read

Astræa

Astrea & domos & dominos reli-
quit, in this house truth resignes
to policie, dissimulation is the
ready way to rich preferment :
send priuy Search to seeke for
truth in the very Pulpit, which
should be the Arke of Truth &
Custoder of Gods sacred Ora-
cles, & whē you haue done, you
may set this on many Churches
and Pulpit dores, *Veritas exulat*,
truth is brought vnder hatches,
either she is ashamed, or els she
dares not shew her head; whiles
some for raking a litle profite, o-
thers for feare of mens displea-
sure, sowe pillows vnder the el-
bowes of great personages, and
suffer lowd sinnes to escape like
the adulteresse in the Gospell :
because they are graced with
greatnes and authority. Seeing
then our Trades-men sell trueth
for coine, our Lawyers for fees,
and

and our States-men for preferment, & our Clergy to please a Patron, how can we thinke the Lord will not come to visite vs for these things, & his soule be auenged on such a Nation as this? what then remains but that we either cal truth home, which we haue banished by the law of *Ostracisme*, that it may be an apprentice to our Merchants and men of trade, a Counseller, and Sergeant at the Law, a Retainer & Pensioner to our mē of state, and Vsher to all the Clergie of the Land, or else looke euerie day for Gods arrest vpon vs; the heauens wil not stil repriue their iudgements, the Sergeants of GODS wrath will not alwayes sleepe, all the vials which God holdeth in his hand, are not full of balme & oile to heale & supple; some of them are running
ouer

ouer with gall and addle, some ready to vent the lees, & sowrest dregs of Gods displeasure vpon this Land, *Quae semper imitatur eorum facta quorum exitum et exitium perhorrescit*, which shrinks and trembles at *Israels* fearefull sentence; but makes neyther stop nor rubbe at *Israels* crying sins which wrings her hands, & knockes her breast so often, as shee either beares or reades the dismall Sentence which God pronounced against *Israel*, but will neyther weepe nor cry, nor shed a teare for her self, although she lie rotting in the same cage of vncleannesse, and foming in the same menstruous blood which made *Israel* so loathsome vnto God. Let it therefore bee the care of our Magistrates to fetch home & encourage truth; of our Iudges to defend & support

port the truth; of the Clergie to preach and speake the truth; of our godly and religious Citizens to lodge and harbor truth: let vs shew our selues to be true *Nathanaels*, in whom there is no guile, & put in practise the Prophets rule, *Zach. 8. 16.* Speake ye euery man the trueth vnto his neighbour, and loue not deceit, for that is the thing that the Lord hateth. And so I proceed to the second particular grievance whereof *Israel* is indited in the next word, *Ve en chesed*, *No mercie*; which word *chesed* comprehends in it all workes of Charitie and Christianitie, but I cannot insist vpon explication, the point is this.

Want of mercie is a sinne that crieth loude, and knocketh hard at heauen for vengeance, I shall not neede prodigally to spend

Second
particular
grievance

spend either breath, or time in strengthening or supporting this clause of truth. *S. James* hath put the matter out of difference, *Ja. 2. 13.* There shall be iudgement merciles to him that shewes no mercy; it was want of mercy that called for a weltering Ocean to swallow the hoste of *Pharao*, *Ex. 15.* It was want of mercie that caused *Gideon* to harrow & slice the flesh of the men of *Snecoah* with thorns and briars, *Judg. 8. 7.* it was want of mercy that hazarded the destructiō of all *Nabals* posterity, *1. Sam. 25.* It was want of mercie that opened the bellie and bosome of hell, to deuoure and intombe the soule of *Dives*, *Luke 16.* It was want of mercie (saith *Plutarch*) that brought the men of *Delphos* so lowe on their knees, that they were enforced to proclaime it by the mouth of criers,

*Plutar. de
sera numi-
nis vind.*

criers, thorow all the markets & assemblies of *Greece*, that whosoever would, should come and be auenged on thē for the death of *Aesop*. It was want of mercy (saith *Beatus Rhenanus*) that made *Hatto* that infamous clark and Bishop of *Moguntia*, to be chased to death by an Armie of Rattes. It was want of mercy toward the little sop and handfull of seed, which God had planted in *Goshen*, that made all the land of *Egypt* to rocke, and the pillars therof to grow like the cracking of a decayed vessell, being ouerwaied by the vndanted roughnesse of some violent and vncouth stormes; all of these iumping with that of *Syracides*, *Eccles.* 35.18. *The Lord will not be slacke, the Almighty will not tarrie, till he haue smitten in sunder the loynes of the unmercifull.*

*Beatus
Rhenanus.*

G

And

And haue not we deserued to
drinke our bellies full of these
waters of *Marah* as wel as they?
may not we tune all our Songs
vpon this note, *Help Lord?* & vp-
on this, *There is no mercie?*, our
hands are dried & withered, *help
Lord*: merciful men are gone out
of the world, *Esay 57*. Our Land
begins to ring, & our eares are
filled with such ruthfull and sad
complaints as these, *Helpe Lord,
there is no mercie*. Our Church
bemones her selfe thus, *Helpe
Lord, there is no mercie*. And is
not hir complaint as iust as any,
when so many hungry souls like
poore *Lazarus*, would gladly
gather vp the crums of a spiritu-
all benedictiō, from the mouth
of their Pastor, but cannot haue
it, whē so many zealous christi-
ans in the land, would sit all the
day long at the feet of some *Ga-
maliel*,

maziel, & gladly step into *Bethesda*; but either their Angell is frō home, or else hee is not able to trouble the water for them. Our Commons doe bemone themselves thus, *Help Lord there is no mercie*: And is not their complaint as iust, when Land-lords are become tyrants, & Tenants be made but slaues to serue their turne? and *Naioth* in *Ramah* (I meane the Nurceries of Artes and Sciences) bemones her selfe thus, *Help Lord, there is no mercy*: And is not her complaint as iust as any, when so many golden wits, likely to haue proued the gracious ornaments and pride of their mother; are daily enforced to trie their fortune some other way, being vtterly discouraged for want of maintenance? and our courts of Iustice bemone themselves thus, *Helpe*

G 2 Lord,

Lord, there is no mercy: and is not
their complaint as iust as any?
when the Lawyer, who should
be an *Atropos* to cut the threed,
feedes his Client with golden
hopes and sugred wordes, and
proues a *Clotho* to spin, & a *Lachesis*
to drawe in length the
threeds of cōtention: what chri-
stian hart would not indite both
bitter & tart *Iambicks*? or whose
bowels wold not yerne & groan
within him? to see how the En-
grosser of this worst Age, em-
ployes and sets his best wits on
tenters, to ioine house to house,
land to land, and field to field,
till there be not left a Cottage
nor a Corner for the poore to
dwell in; not a Common nor
Pasture for them to feed in, and
if it were possible, scarce whole-
some ayre enough for them to
breathe in. Whose heart would
not

not boile & melt within him, to see how the worlds Alchymist wrastles & striues to turne euery corner of his field into a beutifull garden? euery litle garden into a glorious paradise? euerie litle cottage into a pallace? their clothes & garments into robes? their tables into shrines? their chests and coffers into rich minerals of gold and siluer? and all this by turning good house-keepers into beggers, and tenants out of dores. Whose bowels wil not roll within him, to see how great men take away the childres bread, wher on both church & common wealth should feed, & cast it vnto whelps, that they may be nourished? vnto kites & hawkes, that they may be stufft and gorged in their mews while Christ Iesus in his distressed members, hath his face withered

Ouid Me-
tam. lib. 2.

red with hunger, & his feet parched with colde, and his stomacke grated, nay girt, & pasted vnto his sides, for want of succour, for want of sustenance? Whose heart would not bleed to see many houses, *Tecta sublimibus alta columnis*; goodly and tall as *Babel*, but not an almes at their dores, scarce smoke within them? to see such spacious barnes, so litle kindenesse to see how that in swallowing the blessings of God, euery one of vs is like the monster *Briareus*? wee haue an hundred hands to receiue, but in relieuing and supplying the want of other, wee haue but one hand, & that dried and withered, like the hand of *Ieroboam*, 1. King. 13. How then can we thinke that the Lord will not visit vs for these things, and his soule be auenged on such a
nati-

nation as this? They that should be a staffe vnto the feeble, are of all others the readiest to bring them vpon their knees: they that should be eies to the blinde, are the foulest moates & beames, to put out the eies of them that see: they that are ordained to cheare the faces of the poore, are the onelie men to grinde and harrowe them: they that should stand in the gap, like *Moses*, to saue them from all annoyance, are of all others the most forward to feed them with wormewood & the water of affliction, as *Ahab* did *Micaiah* the Prophet, 1. *Ki.* 22. And shall not the Lord be auenged on such a people as this? wherefore (beloued) let me try if I can perswade you in the words of S. *Bernard*, *Anima tua gratū feceris si misericors fueris*, thou shalt do well to thy

*Bern de
modo bene
vinendi.*

Ambros. I.
Tim. p. 8.
Tract. 5. in
Iohan.

soule by shewing mercy : in the words of S. *Ambrose* : *Nil magis commēdat animū christianum*, Nothing that God respects so much as mercy: in the words of S. *Augustine* : *Charitas tua, viscera percutiat* : Be yee rich in the workes of mercie. *Prouocaris Christiane, prouocaris à viduā in certamen* : the poore Widdow of *Sarepta*, must tutor thee to be merciful; *Iob* must reade thee a Lecture of mercie, who had beene both eye vnto the blinde, and feete vnto the lame, and a father to the poore, *Iob* 29. Let me beseech you in the words of the Prophet, *Zacharie* 7.9. *Shew mercy euery man vnto his brother*: let me beseech you in the words of *Peter*, 1. *Peter* 3. *Loue as brethren, and be mercifull*: In the words of *Paul*, *Coloss.* 3.12. *Now therefore as the elect of God holy & beloued,*

*beloued, Ευδύσασθε σπλαγχνία διητηριμων, put
on the bowels of compassion; let
your mouthes bee filled with
talking, your hearts with contri-
uing, your hands with working
the workes of mercy while you
liue, that when your life shall be
runne out of breathe, you may
heare the sentence of blessed-
nesse, Mat. 5. Blessed are the mer-
cifull, for the Lord hath plenty of
mercy in store for them. And so
I come to the third particular
grievance: No knowledge.*

In which words (saith Zan-
chius) wee are to note; first, the
crime; secondly, the aggrauati-
on: The crime, they were ^{Aθεοι},
they had no knowledge: Which
is as much as if hee thus had
said; you are so farre from ser-
uing mee, that you know not
whether I am your God or no.
What do I telling you of want

of

Third par-
ticular
grievance.
*Crimen &
exaggeratio
criminis.*

of truth or want of mercy? sins of the second Table, not so immediately against my honour. There is a worse fault in you then both these, there is a sinne against the first Table, which doth more neerely impeach my Maiestie, and that the very root and stemme of all sin, of all prophanenesse, *You haue no knowledge*: the aggrauation is from the generality and proceeding of the sins, he saith not there was no knowledge of God in you, but in *totâ terrâ*, in the whole land. It was a vniuersal contagiõ that infected all the ten tribes: much might hence be gathered, but me thinkes the point that is most obseruable shold be this.

Ignorance
the mo-
ther of sin.

Ignorance, in things concerning God, is the mother and root of most fearefull and enormous sins, and therefore it is that
all

all finnes be called *αυτοματα*, and beare the name of ignorance, *Heb. 9.7.* Ignorance was the natural mother that brought *Israel* so many finnes into the world; or else God himselfe shot short of truth, *Pf. 95. My people erre in their hearts because they haue not knowne my waies.* Ignorance was the natural mother that brought the *Iewes* so many goodly sins, and filled their Countrey with finners, or else Saint *Mathew* hath done them wrong, *You are deceiued not knowing the Scriptures, Math. 22.* Ignorance made them crucifie the Lord of Life, or else Saint *Luke* hath overreached himselfe, *Actes 3. 15.* It was ignorance that made them become proud *Iusticiaries*, depending wholly and relying vpon their owne righteousnesse, because they knew not the righteous-

righteousnesse of God, or else Saint *Paul* hath censured them too hard, *Rom.* 10. 3. Ignorance was the blind guide that led the Gentiles to idolatry, *Gal.* 4. 8. And Ignorance of things concerning God, set *Pauls* head on working of mischief against the Church of God, 1. *Tim.* 1. and this is a disease so infectious, that it poysons whatsoever good thing lies in the same womb with it: It poysons Religion with Idolatry; it infects devotion and zeale with superstition; it makes hope to swell with presumption; and turnes euery symptome of feare into desperation and horreur: And if Logicke that is old bee not worne quite out of date, the Ignorance which is proued and conuicted to be the prime cause of sin, cannot chuse but vsher and make way

*causa causa
& causa
causati.*

way for punishment. I appeale
for prooffe to the Oracles of
God, where I finde it punished
sometimes with captiuitie, *Esay*
5.13. *My people is gone into cap-*
tivity because they wanted know-
ledge: Sometimes with desolati-
on, *Esay* 27. Sometimes with de-
struction, *Hosea* 4.6. It maketh
subiect to the curse. *Pf.* 79.6. It
maketh strangers from the life
of God, *Ephes.* 4.18. It debarres
from the life of glory: For they
that know not one foote of the
way to heauen, how is it possible
they should passe through so
many winding *Meanders*, and
perplexed passages, vnto those
fortunate Ilands of ineffable
comfort? Lastly, Ignorance ma-
keth lyable to the vengeance of
God in the day of iudgement,
2. Theff. 1.8. *Hee shall come in fla-*
ming fire to render vengeance
vnto

unto them that know not God.

Vse.

And therefore the more to blame was the Councell of *Trent*, for setting lock & key vpon the Scriptures, that the Laitie might not look into the, but with as great and eminent danger as the men of *Bethshemesb* for looking into the Arke, *1. Sam. 6.* and *Pius* the fourth Pope of that name, for censuring the sacred Oracles of Heauen amongst bookes prohibited, marking them in the fore-head with the stroke of *Noli me tangere*, God hath not dedicated the Bible to the Laitie; and of *Hosius* a father in the *Trent* conspiracie, that it is fitter for women to meddle with the Distaffe, then with the word of God. Suffer me to draw a little bloud out of this veine; for whatsoeuer they doe or can pretend, it is euident out of ancient

Pius 4.

Hosius.

cient Stories that in the Primitive Church the word of God was not onely permitted to the Lay people to reade, but also that translations were provided of set purpose, that they might reade it. We reade in *Socrates*, that they were translated by *Vlphilas* Bishop of the *Goths*, that the Barbarians might learne them; by *Methodius* into the *Slauonian* tongue. *S. Chrysostome* in his first Homily vpon *Iohn*, remembers the *Syrian*, the *Egyptian*, the *Indian*, the *Persian*, the *Ethiopian*, and many others: And *Theodoret* in his first Booke, *De curandis Græcorum affectibus*, will beare vs witnesse that in his time the Bible was turned into all Languages in the world; & what one thing is more common among the Fathers, then oft to bee calling vpon the people to
get

Socrat. lib.
4. cap. 24.

chrys. Hom.
1. in Iohan.

Theod. de
curan. Græ-
corum af-
fectibus
lib. 15.

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*Socr. lib. 5.
cap. 8.*

*Socrat. l. 4.
cap. 25.*

get themselves Bibles, to read
and examine them: Then the
Laitie was acquainted with the
Text of Scripture as well as the
learned, and then the doctrine
of *Hosius* was not hatched: So
we read in *Socrates*, of *Nectarius*,
that of a Iudge, and one of
the Laitie, he was made Bishop
of *Constantinople*; by the consent
of an 150 Bishops; And of
Saint *Ambrose*, who was tran-
slated from the gouvernement of
a Prouince to bee Bishop of
Millain: Of *Gregorie* the father
of *Nazianzene*; Of *Thalassim*,
Bishop of *Cesarea*, that from pri-
uate men, they were remoued to
sit at the sterne of the Church;
which shewes how painefull and
how indefatigably diligent they
had bene in the Word of God,
and in the search of Scriptures,
that being but Lay-men, yet
were

were supposed able to sustaine
the office & charge of Bishops.
Wee reade in *Eusebius*, of *Ori-
gen*, that hee was trained vp in
the Scriptures from a child, that
hee got them without booke,
and was wont to question with
his father *Leonides* about the
difficult meaning of some pla-
ces: Of *Macrina* foster mother
to *S. Basil*, that shee proposed
vnto her selfe the example of
Timothy, and trained him vp in
learning the Scriptures from his
infancy. *S. Basil* himselfe is our
recorder in his 74. Epistle; so
wee reade in *Nicephorus*, his 8. *Niceph. lib.*
booke and 14. chapter, of *Paphnusus* a Lay-man, and yet *8. cap. 14.*
so renowned for his singular
knowledge in Diuinitie, that he
was accounted worthy to beare
a part, and be no small helper in
the Councell of *Nice*: And who

*Euseb. hist.
eccles. l. 6.
cap. 2.*

*Basil. Epist
74.*

*Niceph. lib.
8. cap. 14.*

H knowes

*Hierom.**Ioh. Epist. 2.*

knowes not that *S. Hierome* directs many of his Epistles vnto godly women, highly commending them for their labour in the Scriptures? Or who knowes not that *S. Iohn* himselfe writ his second Epistle to his elect Lady? which Epistle is Canonically Scripture: And is it not a shame to thinke that hee would send her an Epistle which she might not reade? It was indeed the reproach which *Iulian* the Apostata objected against the Christians; and from him it seemes that *Hosius* and *Andradius*, and our blinde *Romish* guides haue borrowed it: By all which it appeares, that this muffling of mens eyes, which the *Trent* men haue deuised, is but a noueltie and a trick to win some credit to their Legend, the very shop and forge of lies; and vnder the vaile
and

and mist of Ignorance, to send whole droues and legions of soules to hell. But for you (beloued) I shall beseech God in the words of *S. Paul*, and I beseech you vse the same prayer for your selues; *That the word of God may dwell in you plentifully in all wisdom*; that the booke of God may neuer bee wrested out of your hand; that hee would open to you the treasures of wisdom and knowledge, which there are hid; that you may bee like *Apollos* powerfull, and like *Tertullus* learned in the Scriptures, that you may relish that heauenly Manna, that you may long after the sincere milk of the Gospell, that you may performe indeed as much as God gaue *Ioshua* in charge, *Iosb. 1. 8.* That this booke of God may not depart out of your mouthes,

that you meditate therein day and night, that you obserue and do all that is written therein; for thus you shall make your waies prosperous, you shall make your sorrowes easie, your comforts many, your vertues eminent, your conscience quiet, your life holy, your death comfortable, your election sure, your saluation certaine; and so I make poste haste to these five sins which I called *positive*, whereof the first is swearing.

I Positive
sin.
Zanchius.
Polanus.
Mercer.
Ribera out
of Hier.
Error Ma-
nich. &
Anabap.
Zanchius in
3. preceptū
ex Gratia-
no.

Swearing, the *Hebrew* word *Aloh* may either signifie cursing and execration, as *Zanchius*; or Periury, and forswearing, as *Polanus*; or slandering & detraction, as *Mercer* would haue it. I rather follow the exposition of *Ribera* out of Saint *Hierome*, that here it is vsed to signifie rash & idle swearing; so that heere is no shroud

shroud for that doting humour
of Anabaptists, and Manichees,
which they wold gladly reare &
build out of the fist of *Mathew*,
Swear not at all: and out of the
fist of *Iames* the 12. *My brethren*
aboue all things swear not. *Grati-*
an (saith *Zanchius* in his exposi-
tion vpon the third commande-
ment) will helpe vs with a list
out of the Fathers to answere
them, *Damnatur à Christo, & A-*
postolo iuramenta temeraria, qua
vulgo habentur in colloquijs, non
ea quae coram Magistratu habentur
in iudicijs. Our Sauour forbids
common and idle swearing in
our ordinary talke & vpon slight
occasion, but he forbids not the
lawfull vse of an oath before the
Magistrate, which else-where
hee allowes, and calls the Iudge
and *Palemon* to make an end of
all contention, *Heb. 6. 16.* This

then needs must bee the point.

Rash and idle swearing being not performed, in iustice, in truth, and in iudgement, is such a sinne as will make a whole Land to mourne and shake. The truth whereof is most apparant in the 23 of Ieremy at the 10. Because of oathes the Land mourneth: To which we may adde that blacke doome gone out against prophane swearers in the fist of Zachary, The curse of God shall lay siege vnto the house of him that sweareth, vntill it haue consumed the timber, and the stones thereof: And that sentence of Syracides, Eccle. 23. 11. He that vseth swearing shall bee filled with wickednesse, and the plague shall neuer be removed from his house. It seemes this doctrine hath beene long known and Preached, & this sin also cried downe by the ancient Lawes

Lawes of most Nations in the world: for amongst the *Egyptians* whosoever was convicted for a cōmon swearer was to loose his head: amongst the *Scythians* it was the losse & forfeiture of all his goods: amongst the *Romanes* the swearer was to bee throwne with violence frō the top of the rock *Tarpeius*. And this was the cause (saith *Plutarch*) that they would not suffer their children to sweare by the name of *Hercules* within dores, but enioyned them to go abroad, and there deliberate of their oaths. Amongst the *Grecians*, the swearer was to loose his eares: the *Jewes* were wont to rent their cloaths when they heard the name of God prophaned; which if we should do in our daies, we should rent our cloathes so oft as wee heare men spewing black and fearfull

H 4 oathes,

Iobannes Boemus de moribus Gentium lib. i. cap. 5. Boemus l. 2. cap. 9.

Quaest. Roman.

Græci. Iudei in Talmud.

*Boemus de
moribus
Gentium
lib.2. c.II.*

*Rhenan in
annot. in
Tertul.*

oathes, one suite would not last vs one day; nay, sometimes not hang so long vpon our backes, till our flesh or skinnes were warme within vs. Yea, the very Turkes, as some report of them, will stop their cares at the hearing of an oath. And it is memorable of one of the Kings of France, who (as *Beatus Rhenanus* records) made this Statute; that Swearers should haue their mouthes seared with burning irons. And one of the Kings of this Land, out of a religious care to preuent the doome which the heauens threatned for this sin; ordained that a mulet and forfeiture shold be exacted of euery one that was heard or noted to sweare within his Court. To shut vp this prooffe, swearing is a sinne that brings the wrath of God, not onely

only vpon the party that swears
though he be sure not to escape,
nor only vpon the house where
he dwels, as the sinne of *Ely* for
want of due correction vpon
Hophni and *Phinehas*: but vpon
the country, as the sin of *Achan*
brought wrath vpon *Israel*, and
the sin of the men of *Gibeab*, ha-
zarded the ruine of the whole
tribe of *Beniamin*, *Iudg.* 20. & yet
woe be vnto vs, for our land may
truely take vp that mournfull
complaint of the Prophet *Esay*,
*The whole Land is sicke, and the
whole heart is heavy with this sin:*
and redouble often and often
the Elegie of *Jeremy*: *Because of
Oathes our Land mourneth.*

Our Magistrates that should
put bridles in the lips of others,
doe not, or else they dare not,
make anie Lawes against this
sinne, for feare lest they should
proue

Magistrats
tainted
with this
sinne.

The Nobility.

proue nets to catch themselves. Most of our noble stemmes, to shew their vndanted boldnesse, (in open railing vpon God himselfe) do shew more base corage in out-vying of oaths then euer they are like to doe in martiall feates in Armes. GOD hath vouchsafed to honor them more then others, and they dishonor him, & endanger the honour of this land, as much as any. Those that should proue the hope and life of the Gentry, make it the vsuall & common figure in their Rhetorike, not to giue their best friend a word, til first they haue giue the name of God a wound; an oth is the proeme of all their speeches, & complemēt of their discourse; there is not the least errour in casting of a die, but it must cost our Sauour a stab; he will not loose one penny by his

The Gentry.

ga-

gaming, but Christ Iesus must pay for it, it shall cost him the staining and impeachment of his dearest honour; if his neighbour wrong him, although but in shew, by fearefull oathes he will be reuenged on GOD for that; if GOD will be so merciful as to crowne him with some vnexpected blessing, then hee shews his contentment with decads and pages of oathes. This is the Dialect wherein GOD must be thanked for that, it is most true of them which *Quintilian lib. i. Instit.* said of his pupil: *Nōdum prima exprimit verba, etiam iurare didicit:* an oath is the first English which he learneth; *Et qui iurat cum repit quid non adultus faciet?* If they can sweare in their cradles, they will shake a Land with oathes when they are old. Our Citizēs which should

Citizens.

23502

Courtiers.

Country-
men.

should be samplers for the world to imitate, will not sticke to sell their souls, so they may sell their wares with it: but is it not a miserable and sory bargain, when for euery trifling gaine, not worth the naming, they giue their souls to boot, which cannot be redeemed with a thousand worlds. If you chance to come neere the Court, you would thinke you were entred vpon a stage, and come into a schoole of blasphemy: if you walke into the streets of the city, you would think you were among the courtiers scholars, who hauing often heard their lectures of swearing, were now boldly & readily repeating them. Cast eye vpon the Country swaine, and there is not the silliest catiffe, howsoeuer defeated of all the endowments both of grace and nature, but is wise enough

enough to practise this sinne; he that by nature is most rude and barbarous in speaking, can be eloquent & rhetorical enough in swearing, that howsoever they are excelled by Courtiers and Citizens in varietie of attire, yet they disdain & scorne, that they should put them downe, cyther in the complement & brauery, or in the variety of new fashioned oathes. Thus do men of all estates turne worse then Iewes, in crucifying the Lord of glory, & ripping their Sauiors wounds to bleede againe; for the Iewes crucified him but once, blasphemous swearer, thou crucifiest him almost at euery word thou speakest; the Iewes sinned of ignorance, not knowing that he was the Messias, but thou of wilfulnesse; the Iewes called for *Pilate* to crucifie him, but thou vngra-

vngracious murtherer wilt do it thy selfe, and instead of crosse & nailes, thou rentest and grindest him to pieces berwixt thy teeth. This dreadfull name of God, & this sweete name of Iesus, is all the Euidence, and all the Charter thou hast to shew, for thy right and title in heauen. If this preuayle not, thou art a sparke of Tophet, and a fire-brand of Hell: and wilt thou for all this, teare in peeces this dreadfull name? wilt thou rent thy owne Charter, and by blotting this name, blot thy owne name out of the booke of Life? Suppose there could not be found any other sin in all our Land, suppose swearing had not any other sin to bear it cōpany, suppose there were no forraine enemy in the world to annoy or inuade vs, yet the frequent vse of this infernall
dialec

dialect and language of the Diuell, would prooue an engine and rampire strong enough to batter our walles, a sword keene enough to martyr our flesh, an arrow swift enough to drinke vp our bloud, a disease sharpe and desperate enough, to make a flawe in our estate, a breach in our peace, and a scarre in our Church, a shaking ague, and hot feuer, sure enough to shake our Land from one end vnto the other; and therefore, if you respect and tender the peace and welfare of this kingdome; if you beare any loue to this Nation, if you affect the health of *Ierusalem*, if you wish from your harts that the florish and happines of our state & land may be immortall, if you haue any zeale or corage for the Lord of Hosts, then gird your swords vpon your thighs, arme

arme your selues with courage
& resolution, to stop the mouth
of this crying sin : It is a proud
sin, that scornes to quarrell with
any vnder God himselfe : It is a
stowt sin, that is alway heauing
at the strength & foundation of
our Land. O suffer it not to walk
in your strettes, to sitte at your
boards, to tary in your shops. to
jet in your Markets without a
check: why should this aboue all
other sins stoope and submit it
selfe to no law ? why should this
aboue al other sins be subiect to
no censure ? O that some good
Phinehas who is zealous of the
name of God, would breake vs
the ice, and take in hand to pur-
chase & procure from our Se-
nate, some wholsome law, some
sharpe and cutting statute, that
might snape the growth, and
stanch the bloody fluxe of this
hainous

hainous impiety; verily GOD would say of such a man as hee said of *Phinehas*, *Numb. 25*. This good man that was zealous for my sake, hath turned away mine anger from you; surely happie should be that day, and immortal should be the memorie, and honoured for euer should bee that man, by whose zealous endeouours so good a work should bee effected; their memories should neuer perish, but wherefoeuer there should be but mention of their names, there also the good worke that they haue done, should be spoken of for a memoriall of them; and would God wee might be so happie as once to see that day. And so I come to the second sin, which is *Lying*, wherein I dare passe my word I will be brieft.

Cachesb, howfoeuer in *Kal*, it

I

may

The secōd
positiue
finne.

August. de
mendacio.

may signifie to wax faint, and be without courage, yet in *Piel*, as here it is vsed, it signifies to lie; & is by *Martyr* out of *Augustine* defined to be either the uttering of some vntruth, or the uttering of a truth vntruly, with intent and purpose to deceiue. *Aquinas secunda secunda* in his 110. question, makes eight kinds of lies, but *S. Augustine* more concisely comprizes them al in three. The first for profit, which is called *officiosum*; another for merimēt, which is called *iocosum*; the third of malice, which he calls *perniciosum*. The first kind of lie takes hold of those, that for a little lucre send truth a packing. The secōd takes hold of those, who affecting to make others sport, set their wits on working. The third takshold of those, that vse to whet their tong with gall, to wreacke their
ma-

malice. And there is none of these, eyther so mincing or so neate and handsome, but it is a foule & lothsome sin. For howsoever *Plato* in his second Dialogue *de Republica*; and *Quintilian* in his twelfth Booke of Institutions; and *Aquinas* in the place beforecited, at the 4. Article, can finde in their hearts to wink at such lies as are ful of wit and good conceit; and *S. Ierome* himselfe, would father some officious lies, even vpon the Scripture, from the example of the Egyptian Midwiues, *Exod. 1.* and of *Rahab*, *Iosbua 2.* and of *Abraham*, *Gen. 12.* and of *Iacob*, *Gen. 27.* Yet seeing *S. Augustine* a better scholler then *Plato*; and *Salomon* a better Oratour then *Quintilian*; and both *Iob* and *Paul*, better Commentators then eyther *Aquinas*, or *Saint Ierome*, as I

All sorts
of lies be
sinnes.

*Euseb. de
prep. Euā-
gel. lib. 8*

*Plutarch.
de vitando.*

hope wil take my part, I shal not shrinke nor retract what I haue said ; that there is no kind of lie, be it neuer so neatly trimd, and wittily contriued, neuer so likely to proue good and aduantageous, which may not without any slander be censured and noted for a sinne.

For prooffe whereof, I might appeale to the *Essai* among the *Iewes* in *Eusebius*, his 8. Booke *de Preparatione Euangelica*, and 4. cha. to *Damascene* in the 3. of his *Paralels* : to *Chytraeus* in a Tract *de Iacobi mendacio* : to *Gerson* in his protestation about the matters of Faith : to *Saint Bernard de modo bene viuendi*, 31. Sermon : *Saint Augustine*, who of set purpose hath answered *S. Ierome* in his 8. and 9. Epistles : to the laws of the *Persians* in *Plutarch* : to infinit other authorities. But when
the

the Scriptures be plaine, I list to
 seeke no further. Shall *Salomon*
 then be iudge? I am contented,
 vpon cōdition he may be heard
 to speake out of the 12. of the
Proverbs v. 22. for there he hath
 defined a lie to be abomination
 in the sight of God. Or if you
 wil heare him speake out of the
 6. of *Proverbs* v. 17. for there hee
 hath pictured a lie with this mot
 to vpon the face : *The sin which*
God abhorreth. Which place is
 not meant onely of the pernici-
 ous lie, which is spiced with ma-
 lice; but also of merry & concei-
 ted lies. For otherwise *Salomon*
 hath thwarted *Hosea*, who blackt
 it on the head for a sin, to make
 Princes merry with lies, *Hosea* 7.
 3. not only of the pernicious lie,
 that is lined and bolstered with
 gall and rancor, but also of the
 officious and profitable lie: o-

therwise *Salomon* forgot himselfe, when he commands, that vpon no tearmes, that vpon no conditions, we should make sale of truth, *Pro. 23*. If any lie might merit or pleade not guilty, then surely it should be such a one, as maketh for the defence and encrease of Gods glory and honor, & yet euen this lie also deserves an *Anathema*, from the 13 of *Iob v. 7.9*. *Will you lie for Gods defence? Is it well that one should make a lie for him?* The modell of time will not abide any profuse or large discourse, I therefore epitomize and contract my larger meditations into this brieife summe. The pernicious lie which is of malice, as it hath no father but the diuell, so hath it no other Patron to defend it: the lie for sport and merriment wee haue already disabled; and the ground

ground of the officious lie is but a quick-sand, vnable to support such a weighty sin. For say thou lie to helpe thy neighbour at a dead lift, perhapsto saue his life, a thing that God cōmands, this is but a weak supporter; for euen in this thou dost thy selfe more hurt, then thou canst doe thy neighbour good, *Nisi fiat iustis & rectis medijs*, saith *Martyr* vnlesse it be done by lawfull and warrantable means. Say thou intend the benefit of the Church, and by consequēt Gods greater glory; yet *S. Paul* will schoole thee better, *Rom. 6. 1*. Thou maist not giue way to the smallest euil, in hope of the greater good to fellow thereupō. If it be obiected, that the *Egyptian* midwiues lied, and God blessed them; I answer, that God blessed them not for the lie, but for their faith that

P. Martyr de mendacio.

wrought in the by loue. If it be said that *Abraham* lied to *Pharao*, and to *Abimelech*. I answer, it is more then can be prooued. Indeed he said that *Sarah* was his sister, & it was true; for they were the children of the same father, but not of the same mother, as *Abraham* himselfe expounds his owne meaning, *Ge. 20. 12.* but he neuer denied that shee was his wife; *Non petit Abraham ut Sarah mentiatur*, saith *Iunius*, *Abraham* desired her not to lie: what then? *S. August.* in his 22. booke against *Faustus* the *Maniche*, answeres it thus: *Veritatem voluit celari, non mendacium dici*; he bid her not speake a word but truth, and yet be warie that she tolde not all that shee knew, *a nemine enim id exigitur ut totum deprobat quod nouit*; *Pharao* could not bind them to reueale the whole truth,

*Aug. contra
Faust. Ma-
nic. lib. 22.*

truth, saith *Martyr*, in assoyling of this doubt. If it bee said that *Jacob* lyed when hee told his father that he was his elder sonne *Esau*; *Aquinas* answereth, *secunda secunda quest. 110. Artic. 3.* that the saying was mysticall not vnttrue, as if he should haue said; I am the elder by grace; or thus, it was Prophetical to shew a mysterie; *Quod minor populus hoc est Gentium substituendus esset in locum primogeniti hoc est Iudeorum*; By *Esau* he meant the *Jews*, by himselfe the *Gentiles*, and his purpose was to signifye that howsoeuer the *Jews* were Gods first borne, yet they should bee cast off, and the *Gentiles* who were the yonger brethren, were they to whom the blessing and the inheritance did belong. But I will dwell no longer on this point. The closure is this, *Si quando lo-*
quuti

Aquinas

2.2.2.2. q.

110. Art. 3.

P. Martyr.
in locis com.
de menda-
cio.

quasi sunt ut homines, peccasse non diffitebimur: If they speake these things as men they erred, and we denie it not: *Sin veró aflatu Dei, mirabimur eorum dicta sed in exemplum non trahemus:* If these things were spoken by the motion and direction of Gods Spirit, wee will stand in admiration of the wisdom of God; yet dare wee not make this practise a patterne for vs to imitate, but for all lies we will make bold there to includethem, where the day of iudgement without repē- tance will be sure to finde them, euen in the Catalogue & amidst the bedrole of our sinnes. Set a watch therefore before thy mouth, and keep the dore of thy lips, that thou vtter not a lie; set lock & key vpon thy eares, that thou entertaine not the voyce of him that telleth a lie. For as
he

he that telleth the lie, hath the di-
a-
vel in his tongue; so he that hea-
reth the lie hath the deuill in his
care, and quickly it creeps in at
the care that wil neuer out of the
heart while thy breath is in thee.

The time hath already com-
manded me to take my work out
of the Loomes, and to let the
other three sins remaine vntou-
ched; would God they were also
left vnpractised: nay, it were wel
if they were not also professed
amongst you. This (beloued)
this is the only thing that we the
Ministers of God, who come
here to spend our breath, would
gladly beg, this onley is the
thing that wee would faine be-
seech with all the bowels of our
affectiōs, with our eyes warring,
with our flesh shaking, with our
hearts bleeding, with our soules
mourning, with al the strings of
our

our hearts enlarged towards you, that you would not suffer these sinne to dwell amongst you, that now at length you would draw your swords against sinne, which at euery corner besiegeth your Citie, before it beginne to batter your wals. It is a craftie *Sinon*, you cannot lodge it within your gates but with feare and danger of your liues; it is a convicted rebell against heauē, you may not harbour it, it is a professed traitor against the peace and quiet of your Land, you cannot entertaine it without suspicion of hightreason both against our blessed Sauour, & our gracious Soueraigne. Alas beloued, how long, how long, shall the Preacher cry that sin is more to bee feared then any treason, and yet we practise it? How long shall the Preacher cry that sin is the onely

onely *Troyan-horse*, whose womb
can command a bloudy *Armado*,
armed with cruelty and rage to
work our ouerthrow, and yet we
entertaine and welcome it? how
long shall the Preacher cry in
our streets, and wring it in your
eares, that sin is the onely make-
bate betwixt God and vs, & yet
wee are in league and compact
with it? How long shal the Prea-
cher proclaime this truth, that
our Land will neuer bee rid of
Priests and Iesuites, the little
Foxes that hinder the growth of
the Gospel, til first we haue cri-
ed down our sin, and yet we will
not leaue it? how long shall the
Preacher cry, nay, weary the
strings of his tongue, and weary
his sides, and breake the veines
and the pipes of his heart, with
crying that the sin of our Land,
that the sinne of our people, and
the

the vnthankfulnesse of our Nation, hath taken away the glory and the mirrour of *Princes*, the staffe of our comfort, the ioy of our heart, and the hope of our Land; and yet we dandle it on our knees, and yet wee foster it: we would be loth to bestow our loue vpon him that should practise treason against the Crown, and yet we loue our sin which is more treacherous: we would be loath to see our Land inuaded by forraine enemies that were stronger then wee, and yet wee keepe our sin at home, which is more dangerous: surely our eies would sink into their holes, and our haire start f^ro^m of our heads, and our hearts would breake in funder within our sides, if euer we shold heare of the subuersiō of our State, of the sacking of our Kingdome, of the downefall of
our

our Churches, of the burning of
our houses and Cities ouer our
heads, of the eclipse and darke-
ning of the Gospel amongst vs:
and yet alas our sins are stirring
the ashes, & blowing the coles,
and putting oyle to the flame of
Gods displeasure, and how shall
we quench it? we must quench it
by a flood of teares, by watery
eyes, by bleeding hearts, by pen-
sive soules; wee must quench it
by making our eyes fountains, &
our heads springs, & our hearts
rivers of teares: nay, let vs euen
turne our fountaine of teares in-
to a streame, and our streame of
teares into a floud, & our floud
of teares into an Ocean, and let
that Ocean be bottomles, & that
spring boundlesse, and that foun-
tain of teares neuer be dried vp,
that God may be pleased to heale
our Land, which he hath shaken,

to renew our hopes which hee
hath crossed, to turne away the
iudgement w^{ch} hee hath threat-
ned, to crowne vs with those my-
riads of blessings which he hath
promised: and amongst all these
thy blessings, write downe these
particular by name; Crown our
gracious Soueraigne, and this
Kingdome with immortall hap-
pinesse; let the Scepter neuer
depart from his seed; let none of
his seed euer depart away from
thee: weaken the wals of *Babel*;
continue the light of thy holy
Gospell; blesse our friends; con-
uert, or else confound, or infa-
tuate our foes; kindle our zeale;
soften our hearts; heale our
fores; pardon our sinnes; saue
our soules at the last day,
for thy Son Christ
Iesus his
fake.

FINIS.

22502

Englands
SECOND
SUMMONS

A Sermon Preached
at Pauls Crosse the
5. of February, *Anno*
Domini, 1615.

By **THOMAS SVTTON** Bat-
chelour of Diuinity; then Fel-
low of Queenes Colledge in
Oxford, and now Preacher
at *S. Mary Oueries.*

The second Impression, Perused and Cor-
rected by the Authour.

REV. 3. 19.
Be zealous and repent.

LONDON,
Printed by **NICHOLAS OKES** for
MATTHEVV LAVV, and are to bee
sold at his shop in *Pauls Church-*
yard, at the Signe of the
Fox. 1616.

England

SECOND

Volume

A Sermon Preached

at the College of

St. John's, Cambridge

on the 21st of

the 21st of June 1711

by the Rev. Mr. John

Wentworth, B. D.

of the College of St. John's

Cambridge

Printed by J. Sturges

at the College of St. John's

Cambridge

1711

Printed by J. Sturges

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ENGLANDS

SECOND

Summons

Rev. 3. 15. 16.

I know thy workes, that thou art
neither cold nor hote: I would
thou werest either cold or hote.
Therefore, because thou art luke-
warmed, and neither cold nor
hote, it will come to passe, that I
shall spue thee out of my mouth.



His whole chap-
ter containes in it
three Epistles en-
dited by God in
the consistory of
K 3 Heauen,

Heauen, sent by his faithfull
seruant *Iohn*, vnto three famous
Churches of *Asia*.

Euery Epistle may be broken
into foure quarters.

The *first*, an *Exordium*, or en-
trance: The *second* a generall
proposition: The *third* a nar-
ration: The *fourth* an Epilogue
or conclusion.

My Text is part of the last
Epistle, directed to the Church
of *Laodicea*, whose *Exordium*, or
entrance, is set downe in the
14 verse; wherein I note.

First, the party to whom this
Epistle was directed, it is *the*
Angell of the Church of Laodicea.

Secondly, the party greeting
or sending, it is *Amen; God blessed*
for euer.

The Proposition in the 15
verse, *I know thy workes*.

The Narration from the 15.
verse

verse to the 22. The Epilogue
and closure, verse the last.

In the narration I discover
four particulars.

First, I find her checkt and re-
prehended for her luke-warme-
nesse, vers. 15.

Secondly, I finde her
chid and threatned, verse six-
teene.

Thirdly, I heare her exhor-
ted to more heate and seruencie
in zeale, vers. 19.

Lastly, I see her intreated and
allured by a gracious promise,
verse 20.

And surely this sicknesse of
Laodicea, was a sicknesse vnto
death, seeing the most soue-
raigne sprigs of balm which the
Phisition could find in *alGilead*,
were not sufficient to assuage
her grieve, or mitigate her pain.

If you long to see the breaking

vp of my Text into smaller fractions. In it you may obserue:

First, a prerogative royall appropriated onely vnto God, *I know thy workes.*

Secondly, the deplored estate of these *Laodiceans*, wherein you haue: First, the crime which was objected, *Thou art neither hote nor cold*: Secondly, the aggrauation of the crime, by comparing Luke-warmnesse in religion with another sin damnable in it selfe, yet pardonable in respect of this: *would God thou werest either hote or cold.* Thirdly, the sentence of malediction which hee passed vpon them; *Therefore I will spue thee out of my mouth.*

And thus haue I briefly and coursely made my first draught, whereby you may guesse at the limbes, and gather the
the

the proportion of my whole discourse.

Now if God shall continue his gracious assistance, and you your christian attention; I shall imploy my best endeouours, for this modell of time, to expresse the perfect feature of euery member, beginning with that prerogatiue royall, which none can iustly clayme, but GOD: *I know thy workes*; as if in fuller tearmes hee had spoken thus: thou doest but feede thy selfe with vaine and fruitlesse hopes, thou thinkest thou hast done me good service by kneeling in my house, and hearing of my word, and by a tolerable care in the outward obseruance of my Lawes; but for thy loue thou hast espoused that vnto the world, for thine affection thou hast wedded that vnto
thine

thine *Herodias*, for thy zeale
thou hast enflamed that with
the loue of thy owne wanton
Dalilah : thou bowest in mine
house, but thou worshippest
Rimmon : thou professest my
name, but thou seruest thine
owne belly : thou runnest for
a Crowne, but thou lookest
backe like *Atalanta*, and reachest
at those balls of Gold which the
Diuell like a craftie *Hippomenes*
hath scattered in the way. In
the time of peace thou lookest
faire, like the Curtaines of *Salomon*,
or the Apples of *Sodom* ;
but if I nurture thee neuer so
lightly with my rodde of corre-
ction, I finde thee blacke as *Kedar*,
and rotten as the Clay in
the depth of winter : thou pray-
est that my name may be hallo-
wed, but thou swearest rashly,
and thou thinkest I heare thee
not :

nor: thou committest adulterie
with all thy louers, and thou
thinkest that the night and the
darkenesse shall be a Canopie
to hide thee that I see thee not:
thou grindest the faces of the
poore for whom I died: thou
vnderminest the little Church
which I haue planted, and
thou thinkest that I know it
not: but alas for thee, the
strength of thy witte hath en-
creased thy sinne, for there is
not a thought so secret, but I
can tell it, not a cabbin so reti-
red but I am in it, no closet so
secure but I can open it, nor no
worke so cunningly contriued
and wrought, but I shall know
it.

When thou drawest the cur-
taines to commit adultery, and
sayest, no eie seeth me; then am
I standing beside thy bed, when
thou

thou art hammering and contriuing bloudie and treasonable practises; and sayest no ear heareth me; then am I listning within thy Closet: When thou art hiding the spoyle; which thou hast taken from the Church, and sayest, no man can controule me; then am I looking thee in the face, and shaking my rodde ouer thee. I am about thy paths, and about thy bedde; and I take notice of all thy wayes, *I know all thy workes*: which one minerall, contaynes more fragments of inestimable treasures, then can be gathered vp in so short a time, I will content my selfe with the bare touching of one Pearle, which lies as it were aboue ground, obuius to the eyes of euerie passenger, described in these termes.

There is no worke, no purpose so secret

secret which is not open and manifest to the eyes of God.

We can
hide nothing
from
God.

I shall not neede to be prodigall in spending mine ovvne breath, or your attention, in propping such a knowne and ancient Theoreme, I purpose-ly omitte the many fruitlesse disputations of *Lombard* in his first booke of Distinctions; and of *Aquinas* in the first of his Summes the foureteenth Question: onely thus much I must needes præmise; that there is in GOD a two-fold knowledge. The one speciall, which in Schooles is tearmed the knowledge of Approbation, whereby God is sayd onely to know his owne sonnes and children, and not the reprobates, whereof we reade, *Matthew. 7. 23. Away from me yee wicked, I know you not.* And *Romans 11. 2.* God hath

hath not cast away his people,
οὐ ἀπολείπει, which he knew before.
 The other generall, and absolute, whereby hee readeth the most retired thoughts, and secret purposes both of the good and badde; as if hee had them noted in great and capitall characters before his eies. The former, which is the knowledge of Approbation, pertayneth to the vnsearchable and eternall decree of Gods Predestination, and stands farre enough aloofe out of my way. The other which is absolute and generall, is now at the Barre, and readie to be tried.

Shall *Moses* bee the Iudge? then heare him in the sixth of *Genesis*, at the fifth verse, *ויבין* the Lord sawe the inward meanings of the heart. The heart is seated in a darke some closet,

closet walled round about with
flesh, swadled vp and couered
with the richest hangings of na-
tures wardrobe, so charily at-
tended, so shrouded with vails,
that though thou beare it in thy
bosome, though thou feede it
with thine owne goods, though
thou study to delight & please
it, though it be thine owne, yet
if thou wouldest giue a world
for a sight, thou couldest not
haue it. Yet neyther is the heart
so close imprisoned, but hee
beholdeth, nor a thought so
priuily conceiued, but hee de-
scrieth, nor a sparke of lust so
softly blowne and kindled, but
hee discerneth, nor the smallest
seede of vngodlinesse, so warily
couered, but hee reuealeth it.
Shall wee be tryed by *Salomon*?
Then heare him in the 1. Booke
of *Kings*, chapter 8. and verse 39

The

The Lord knoweth the hearts of all the sonnes of men. Shall we be tryed by GOD himselfe? Then heare him in the first book of Samuel, chapter 16. verse 7. Man beholdeth the outward appearance, but the Lord beholdeth the heart. Shall wee be tryed by David? Then heare him in the first Booke of Chronicles, chapter the 28. verse the 9. The Lord searcheth all hearts, and understandeth all imaginations of the thoughts. O heare him in that passionate Ode, that hee compiled when the nefarious projects of Absalon, and Shimei, had almost broken his heart, psalme 139. The Lord understandeth my thoughts before I haue conceived them, he is about my paths, Vt quid foris perpetrem: to watch what I doe abroad, and about my bed: Vt quid priuatus cogitem: to obserue what

*what I doe at home, hee spieth out
 all my wayes: whereto the Apo-
 stle hath suited his stile: πάντα δι-
 γυμνα καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτῶν,*
 all things are naked and open,
 or as it were anatomized, and
 cutte vppe before his eyes, for
 that is the Apostle Saint *Pauls*
 allusion, in the fourth chapter
 and thirteenth verse to the *He-
 brews*. You shall find in the se-
 cond book of the *Kings* and sixt
 chapter, that the King of *Aram*
 could neuer plot so secretly a-
 gainst *Israel*, but *Israel* got wit
 and notice of it. This *Aram* is
 a fitte Embleme to resemble vs,
 who can not entertaine a sinfull
 thought, though slumbering
 vpon our beds, nor effect a wic-
 ked purpose, though bolted in
 our lodging, when our Win-
 dows are closed, and our Cur-
 taines drawne, but this eye of
 L heauen

heaven sees it, writes it downe
in the Booke of his Accounts,
and at the last day will summon
and warne our soules to a rec-
koning for it, *Pecces quocunque
sub axe, sub ioue semper eris.*

Virg. Egl. 6

Though thou iourney to the
lovvest vault and dungeon of
Hell to hide thy selfe in the a-
shes of Tophet: yet still shalt
thou finde it most true which
the Heathen Poet spake merrily
of his *Silenus*. *Ad Luna lumina
visus eris.* He knows what thou
art dooing, better then thou
canst tell him, and therefore *Pi-
erius* in his three and thirtieth
of his *Hirogliphicks*, out of *Cyril*,
and *Eucherius* wittily resembles
G O D by the picture of an eye,
standing vppon the toppe of a
staffe, the staffe is the Embleme
of his power & Scepter, where-
with he gouernes, and the eie is
the

the Embleme of his all-searching knowledge, whereby he diueth and pierceth into the secrecie of all hearts.

Which poynt (let it bee as stale and common as it will) would it once be learned, were able enough of it selfe, to snape the growth of all our sinnes, and stanch the bloudie issue of all our impieties. It was the counsell of *Bernard* in his book *de Vita solitaria*, and of wise *Seneca* in his 11. Epistle; *Semper proponendus ante oculos vir bonus, ut tanquam illo spectante viuamus, tanquam illo vidente faciamus.* The honest heathen was of opinion, that no man would presume to sin, that had not some hope to escape vnseene. Come hither & learne, thou dissembling hypocrite; *Introrsum turpis speciosus pelle decora*: thou that coggest

God seeth
hypocrites.

and dalliest with GOD, come
hither and learne, thou loo-
kest like to a goodlie paynted
Tombe, but within thou art li-
ned with rottennesse and with
corruption, and GOD hath
spied it; thou makest the world
belecue, that thou art all zeale,
that thou louest no house but
the Church, no household but
the Saints, that thou honourest
no maister but God, that thou
longest for no home but Hea-
uen, that thou affectest no ioy
but Spirituall, that thou rea-
chest at no honour but immor-
tall; and yet thou wilt take a
bribe like *Gebezi*; Thou wilt
grate the faces, and sipe the
purfes, and pare the liuings,
and leaue desolate the mansi-
ons of the poore without inha-
bitants, and yet thinkest that
no eye shall see thee. Alasse for
the

thee, deplored Wight, wilt thou plow nothing but *Akeldama*, a field of blood, and sowe nothing in it but *Zizania*, the tares of iniquitie, and still thinke no eye shall see thee? Alasse for thee; wilt thou openly plight thy troth vnto God, and priuately wedde thy selfe vnto the world? wilt thou burne with zeale at the Church, and freeze at home? wilt thou dispute and speake for Christ, but fight and striue against him? wilt thou beare a faire golden tongue in thy mouth, and a foule cankred heart in thy belly? wilt thou weare Christs Liuerie on thy backe, and weare the diuels fauour, and the shreds of his banner in thy bosome? wilt thou speake aloud, *Psal. 51. Lord make me a cleane heart, & create a right spir it within me:* but vnderneath

ioyne praier with him in the Satire, *Da mihi fallere, da iustum, sanctumque videri, noctem peccatis & fraudibus obijce nubem*: that is, be nothing lesse indeed, then what thou seemest, and wouldst be thought to be, and stil thinke that no eye shall see thee; wretched and shamelesse man, darrest thou not sinne in the presence of a man, and yet lie forming and weltring in sinne, in the presence and sight of blessed Angells?

O Embleme of follie! Art thou ashamed to sinne in the sight and presence of a man, and yet lie rotting in sinne, and tumbling in bloud, and courting of vice, and murthering thy owne soule, before the face of a dreadfull and awfull God? Were it not altogether as good for thee to damne thy soule in
the

the sight of men, as in the view
and sight of God? What follie
like to this, to watch and tend a
poore soule without dores, and
stabbe it behinde a curtayne; or
what follie like this, to keepe thy
soule well and carefully, when
men see thee, but to wound it in
secret? or what follie like this,
to tender thy soule at the
Church, and to damne it in thy
Closet?

Let the vnchast wanton, and
the adulterer by name remem-
ber this. Surely, thou of all o-
ther art one of *Salomons* fooles:
and the Wise man hath drawne
thy portrayture, *Ecclesiasticks*
the 23. chapter, and 18. and 19.
verses, Thou fearest nothing
but the eyes of man, thou say-
est in thine heart, who seeth me?
I am compassed about vvith
darkenesse, the walls couer me,

God sees
adulterers

L 4

whom

Eras. Dial.

whom need I to feare? *Nulla est in rima, nullus qui me exaudiat:*

The blacke and sable hangings of the night haue bespredde themselves ouer me; either now or neuer, I may sinne with safetie, I shall wipe my mouth in the morning, and not be descried. Not descried sayest thou? then surely thou mayest be bold to sinne, all will be well. But shalt thou not be descryed indeede? Canst thou make thy doore so fast, that the arme of the Almighty, and all the strength of heauen cannot open it? Is there any darknes so thicke and palpable that this ἀλκιμον οφθαλμος the eyes of Heauen cannot spie thee thorow it? Is there anie vaile so close, that the Father of Lights, and descrier of secrets cannot find it? I dare presume thou dardest not thinke it, for

Homerus.

for when thou hast muffled thy face like *Thamar*, to take a short and sinfull pleasure, and hid thy selfe like *Sarah*, behind the dore, or with *Adam* behind the bushes; or with *Ionah*, in the keele and belly of the ship, yet thou must say vnto thy God as *Ahab* said vnto *Elijah*, 1. Kings 21. 20. *Hast thou found mee O mine enemy?* Nay O God terrible and dreadfull thou hast found mee? And then let mee aske thee in the same tearmes that the yong gallant in *Erasmus*, asked his wanton Mistresse, *An non pudet id facere in conspectu Dei, ac testibus Sanctis Angelis, quod pudet facere in conspectu hominum?* May not the Sunne bee ashamed, and the Starres gloome, and the heauens bee astonished, to see the haire of thy head how it standeth,

deth, the windowes of thy head how they flippe and sinke into their holes; thy pulses how they beate, thy flesh how it shaketh, thy heart how it panteth, thy conscience how it is perplexed; how it houereth, how it chaseth it selfe for feare of miscarrying and trespassing before the Iudges of the world, which are but little Globes of earth, and pictures of liuing clay; but if once the curtaines of heauen bee drawne, and the firmament hanged with blackes, and thou entrencht with ruinous and dampie wals, and none sees thee but God, then thy conscience fals fast asleepe againe, thy *Herodian* tels thee thou art too too fearefull, thy flesh tels thee thou art too too bashfull; nay, thou turnest
powerfull

powerfull Orator thus to perswade thy owne selfe, that there is now no cause to feare: The eye which I feared is now ouer-cast and surprised with sleepe: the light which I doubted, is now ouer-shadowed and couered with darkenesse; the witnesse which I suspected, is now retired and out of sight, none sees but God, why then should I feare? As if there were no feare of going to hell, but that a man should see thee going, were intolerable; as if it were no shame to sinne, but to bee descried and taken, were inexpressible; as if the sinne it selfe were but a trifle, onely the want of cunning and neate conueyance, made it execrable; whereas all this while an angry God stands looking on thee, and an iron rod is shaken
ouer

ouer thee, and a bottomelesse
Tophet is gaping for thee.
Alas for thee deplored wight;
wilt thou make euery sinnefull
pleasure a haulter to strangle
thee? and euery strange flesh a
lure to take thee? Wilt thou
presse out of euerie bunch of
grapes a pond to drowne thee,
because thou canst choake thy
selfe in this silken halter, and
poyson thy selfe with this
strange lure, and yet escape
the censure of men? Surely
thy owne soule and conscience,
may seeme to bee the authour
and pen-man of this, or the
like ruthfull and passionate Ele-
gie. O wanton flesh whom I
am enforced to serue! O re-
bellious carcase, whose priso-
ner I remaine! O sinnefull
bodie whose Tenant I am, and
in whose wombe I dwell! Why
dost

dost thou not cease to kill mee? *In ipso scelere est supplicium sceleris*; It were euen as good for mee to bee wounded in the view and face of the world, as to bee prest to death; and stifled in a corner: and as good for mee to bee hayled to the slaughter, and assaulted in the open field, as to bee murdered in a priuate chamber. What if no man see thee, yet God sees thee? Who is greater then hee? What if no man charge thee, yet God can condemne thee? What if thou delude the Humane Consistorie, and mans Tribunall, yet shouldst thou tremble to trespasse against thy God who is greater then hee. It was a pretty saying of *Epicurus*, in *Seneca* his 97. Epistle. *Quid si tuta possint esse scelera, si secura esse non possint?*
vel

vel quid prodest nocentibus habuisse latendi facultatem, cum latendi fiduciam non habent? If the sinner bee hemmed and guarded with walles, and yet haue a conscience to bait and to dog him: If the wanton bee attended and cloathed with darkenesse, and yet haue a God to see and reuenge him, then where is his comfort? or how is he safer for sinning in secret?

Remember this, corrupt *Gehazi*, that pocketest bribes in priuate: Remember this great Plotter of the world, that reachest at a hungry preferment with more haste then good speed, by giuing and taking of pledges, to binde and confirme vnlawfull promises that are made in secret: and let vs all remember this, that our hearts must

must needs bee shamelesly
 sinnefull, and our cases viter-
 ly desperate, and our end vn-
 doubtedly miserable, if wee
 dare flie in the face of God,
 and grieue his holy Spirit,
 and rip our Sauours wounds,
 and stabbe his blessed sides, be-
 cause we haue the darknesse for
 a maske, and the night for a
 couering, and the wals for a
 defence, and God hath none
 to beare him witnesse. It was a
 good Position of *Boetius, de con-*
solatione Philosophiae, his fifth
 Booke and last Prose, *Magna*
est necessitas probitatis, cum agitis
ante oculos, iudicis cuncta cernen-
tis: A man cannot chuse but
 bee good, who remembers that
 hee stands alwaies in the sight
 of God: And therefore *Pru-*
dentius in one of his Hymnes
 giues this good memorandum,

quicquid

Boetius de
consolatione
Philosophiae,
lib. 5. last
prose.

Prudentius
Hymnorum
l. 1.

*quicquid ages furtim uè, palam uè,
memento inspectatorem semper
adesse Deum.*

And heere would I gladly make a stop, and stint my meditations in this point, but that I finde two of the best sorts of men, that may iustly waite and expect some further vse. The one would haue encouragement, the other would haue comfort from my doctrine, and I haue sufficient to content them both. The one is hee that spendeth his breath and spirits in doing of good. The other is hee that is breathelesse alreadie, being almost disconsolate, and out of heart, by sustaining of euils, each of them shall haue a taste, lest if I send them empty home, the one should bee discouraged, the other discontented.

contented in the way.

Giue mee a man that hath
coped and buckled with the
sinnes of the time: Giue mee
a man that hath studied the
aduancement of Religion;
Giue mee a man that hath
pleaded the Lords cause a-
gainst the fauourites of *Baal*,
as *Elias* did, 1. *Kings* 18. That
hath provided for the Pro-
phets, as *Elisba* did, 2. *Kings* 6.
That shewes himselfe zealous
for the Lord of Hosts, as *Phi-
neas* did, *Numbers* 25. at the 11.
That hath encouraged those
that fight the battels of the
Lord as *Abigail* did, the first
of *Samuel* the 25. That hath
reformed the contempt of the
Sabboath, as *Nehemiah* did,
Nehem. the 13. the 22. and
then tell mee what can be more
auailable to enflame his zeale,

An incou-
ragement
to doe
good.

M

to

to set edge vpon his affection,
to make him Christianly ambitious
in struiuing for heauen,
to make him out-vie and out-
strip his brethren, to make a
man sweate and rugge with
more eagerneſſe and feruencie
of ſpirit, in building of the
house or prouoking the Goſ-
pell of Chriſt, then this one;
that God ſees him, that the
heauens applaude him, that
God and Angels are ſpecta-
tors, God and Angels atten-
dants to grace and honour him?
Was there euer ſpirit ſo dege-
nerous and baſe that will not
ſtirre and ſtrike with violence,
when the eye of his Coro-
nell is fixed full vpon him? And
is there not as good reaſon,
that the Chriſtian warriour
ſhould march with a courage
againſt ſinne, becauſe his
Maſter

Maister and Captaine Iesus
Christ neuer casts his eie of
him? If *Elias* bee pleading a-
gainst *Baal*, this should make
him more hot and vehement;
If *Elisba* bee prouiding for the
Prophets, this should make
him more carefull and sollici-
tous; If *Abigail* bee encoura-
ging and releeuing those that
fight the battels of the Lord,
this should make her more
cheerefull and magnificent; If
the Preacher bee hewing, and
flashing at sinne, this should
make him more industrious
and resolute, considering
that there hath not beene so
much, as a good purpose in
thy heart; thou hast not once
opened thy mouth in the
Lords cause, thou hast not gi-
uen a droppe of water to one
of his Disciples, thou hast not
M 2 releued

releued one of his members,
thou hast not preferred one of
his Prophets ; thou hast not
broken the heart, nor woun-
ded the head, nor staunched
the passage of any one sinne,
but God hath seene it, and
penned it downe, and doth
remember it, and will reward
it : Goe on then in the name
and blessing of God ; and if
thou haue goods releue Christ
Iesus in his afflicted members
with it : If thou haue learning
make the Church of G O D
thine adopted heire, and
leauē some remembrance in
it : If thou haue authoritie
shew it in cutting off sinne
that endangers the Land; in gi-
uing of life to Religion, which
now lies in a swoone; shew
in scourging and whipping
vice : bring glorie to thy God
comfor

comfort to thy soule, honour and immortalitie to thy Countrie by it. If thus thou haue behaued thy selfe, then goe on and the Lord bee with thee: And as thou goest thus cheere vp thy heart. Great was the good I intended, though I haue not performed it: Laboured I haue, though not much preuailed; I haue coped with sinne, though I could not discomfite it; I haue snaped the growth of some vngodlinesse, though I could not digge vp the rootes of it: I haue done my best, though that which is best I haue not done. Shall I bee discouraged because I can but doe my best, and not so much as I should? Surely no. I will still bee doing some good, and striving to doe better; if I mend

and doe neuer so much; I will strue to doe more; If I preuaile, God shall haue glorie, if I preuaile not, yet still I will strue; because there is nothing that I doe or purpose, but my God doth see it, writes it in his booke, doth remember it, and will reward it.

Thus hee that doth good hath had his encouragement. *The next* is hee that endureth afflictions: If I may beg your attention till I haue reached him but a morsell of comfort, I will presently proceede to that which followes. Giue mee a man hath not liued so many minutes of time, as hee hath reade and perused whole decads and volumes of woe; or a man that hath not eaten so many morsels of bread, as hee hath digested

gested whole loades and burthens of grieve, or a man that neuer tasted so many droppes of drinke, as hee hath shedde streames and riuers of teares; or a man that hath no follower but paine, no retainer but discontent, no companion but grieve of heart; that pennes no songs but sad complaints, and mournfull Elegies; that endites no descants but sighes and groanes, that sings no tunes but *Lachrimæ*; giue mee such a man as this, and you shall see, that this little sprigge of balme, which I pluckt from my Text, will make him whole and sonnd againe: And this is it.

The Lord sees thee. Thou dost not shed a teare for his sake, but hee puts it into his bottle, *Psal.* 56. *ver.* 8. The enemy hath not made a scarre or a scratch in

An encouragement
to endure
affliction.

thy face, but hee accounts it done vnto himselfe; Thou hast not sweat one droppe of water for his sake, but hee that sweat droppes of bloud for thee, hee doth regard it. There is not one furrow in thy backe, but hee both searcheth the wound, and prouideth balme and oyle to supple it.

This was it that comforted *Elias* in the Wildernesse, and *Daniel* in the Caue; and *Job* on the dunghill, and *Jeremie* in the dungeon; and this is it that must cheere and comfort thee; euerie sigh that thou fetchest, euerie teare thou sheddest, euery drop thou sweatest, enery wound thou feelest, euery stroke thou bearest, euerie threat thou endurest, is both seene and noted, and recorded, in Gods Writing-booke, and when

when that Booke shall be opened, then shall all teares be wiped from thine eyes, then shall thy wounds bee washed with oyle, then shall thy sores bee healed with balme, *Et hac olim meminisse iuuabit*, Thou shalt remember with ioy the dayes and nights which thou hast passed in heauinesse, then no more sowing in teares, but reaping in ioy: Then no more mournefull Elegies, but this, or some higher strayne of heauenly eloquence: I was wont to bee brewing and spending of teares, but now am I swimming and bathing in pleasure: For euerie teare doe I finde riuers of Comfort, for euerie moment of griefe, a world of contentment, I had once no Songs, but sighs and sobbes, no tunes, but groanes: But now
my

my sighes are turned , and my grones are changed into Halleluiahs , my dittie is Halleluiah, my straines Halleluiah , Halleluiah. Glorie, and praise, and honour be ascribed,&c.

Thus this one poynt , that God descrieth our workes, and purposes , ingeminates & proclaimes a woe and terror to the hypocrite , and the Adulterer, but encouragement to the good , and to the afflicted store of comfort, I close it thus. God sees thee Hypocrite, heereafter dissemble not . God sees thee Adulterer , heereafter commit it not agayne. God seeth thee good Christian , goe on and feare not, God seeth thee afflicted soule, goe on and despaire not. Hypocrite God sees thee , then be as good as thou wouldest bee accounted, Adulterer

terer, God seeth thee, then doe not that on the night, which on the day light thou darest not. Good Christian, GOD seeth the, continue in doing well, hee will shortly crowne thee. Afflicted man, God sees thee, stand and sweate, and endure, hee is now comming to release thee. And so I proceed from Gods excellent prerogative: *I know thy wayes*, To the crime objected against *Laodicea*; *Thou art neyther hote nor cold.*

Not to trouble you vvith such a varietie of expositions, as *Pererius* out of *Haimo*, out of *Gregorie* in the third of his *Pastorales*, as also out of *Liramus*, and *Bernard*, and *Rupertus*, haue noted readie to my hand. Out of the verie best of them, I thinke I may thus resolve. By *Hote*, I meane a man
zealous

who are to
be meant
by hote, &
cold, and
lukewarm.

zealous of Gods honour, and
worshippe, whose zeale is built
and founded on knowledge,
whose heart is not infected, nor
taynted with pride. By *Colde*, I
meane such chill and frozen
caitiffes, as doe wedde and
espouse themselves vnto the
world, and make no consci-
ence of religion. By *Lukewarm*,
I meane such as do diuide their
loue betweene GOD and the
world, and their seruice be-
tweene God and *Baal*, and their
allegeance betweene God and
Manemon, that loue God in
word, but the world in heart,
that professe Religion onely so
farre, as religion makes for their
commodity. The second sort
of professors, which are colde
Christians, the Lord will re-
fuse. The third sort, which are
Luke-warne Gospellers, the
Lord

Lord wil spue out of his mouth, onelie the first who haue giuen the world and *Baal* their bills of Diuorce, and sent them away, and not onelie abiured them, but are zealous for the glorie and worship of the GOD of Heauen, these onely are heere commended, their seruice onelie is accepted. So that my doctrine cometh off with ease, and thus offers it selfe to meete me in the way.

The profession of religion without zeale and forwardnesse is odious and loathsome vnto God. For euidence, I appeale to the silver Trumpets of Heauen, and the Watchmen of *Israel*, reade vnto me, what might be the cause why *Moses*, in the 32. chapter of *Exodus* should wish to be razed out of the Booke of Life; why *Paul*, in *Romanes* the 9. chapter, the

Profession
without
zeale is
odious.

the third, should desire a separation from the protection and loue of Christ? was it not the fire of their zeale, and the feruencie of their Spirit, that made them thus impatient of the least impeachment, that could bee offered to the glory of their Soueraigne and maiestic of their God?

Paul and *Moses* the Seeden of Religion, their profession the prop and stay whereon the Church of God doth leane, their liues like to that Starre in the second chapter of Saint *Matthew*, to bring vs to CHRIST; and yet all their preaching, had it wanted zeale, and their profession, had it wanted heate, and their seruice, had it wanted this earnest longing, and ardencie of affection, to credit and honour their Lord
and

and Maister, all their Religion had beene but vayne, all their profession but formall, all their seruice but smoothe dissembling in the sight of God. If *Iosiah* had onelic refused to bow and kneele to *Baal*, or had hee onelic professed the seruice of the true God, and gone no farther, he had endured as sharp a censure as *Azariah* the King of *Judah*. Hee did vprightly in the sight of God, but the high places were not taken awaie, and therefore the Lord smote him, the second Booke of the *Kings*, and 15. chapter. And the Scriptures would not haue so much commended him, but because he was zealous for the glorie of GOD, because hee was forvard to destroy their Groues, and zealous to breake downe their Chemarims, and forward

forward to throw downe their Altars, & sacrifice their priests, this was it that God liked, and this was it that the Scriptures commended : and this was it that wonne him high title and immortall honour from all the Kitgs that were eyther before or after him : the second Booke of *Kings* the 23. chapter and the 25. verse. It is not to be questioned but that this *Laodicea* a Church so famous, did make profession of religion, did worship the true and immortall deitie, did giue care and attention to the preaching of *Iohn*, was thoroughly acquaynted with all the grounds and principles of the Christian faith. We reade of no heresie that shee maintained, of no superstitious worship that shee harboured, and yet he will spue her out of his mouth.

The

The abomination of desolation must bee set vp in her high places. She must fall as though shee had neuer beene planted, and wither as though the seede of the Word had neuer beene rooted, her Churches must be sackt, her ancient glorie must end in shame; In stead of the sacred Bible, she must roue at the way to Heauen in an vnhalloved and blasphemous *Alcoran*, and in stead of skilfull Pilots, and Christian guides, she shall bee viterly mis-led by an *Ignis fatuus*, I meane Turkes and Infidels: reade now vnto me what might be the cause of this. *Laodicea* was much of *Ephraims* temper, in the seuenth of *Hosea*, like a cake vpon the hearth but halfe baked, *Laodicea* was like the people of *Meroz* in the fift of the *Iudges*, nothing forward.

N

Lao-

Laodicea was like those shrinkers in the ninth of *Jeremy*, that had no courage for the truth, shee wanted heate in her profession, shee wanted life and spirite in Christs cause, she most of all wanted that which hee most of all required, and that was zeale, *nullum enim Deo gratius sacrificium, quam zelus animarum*, saith Saint *Gregorie* in the twelfth homily vpon *Ezechiel*.

Which poynt will one day naile the heart, and cut deep into the conscience of all those that haue so much to doe in the Lords cause, but doe either little or nothing for it. And shall I without offence make bolde to tell you that which I haue receiued from the Lord, and doe the message for vvhich I came hither: Then let me first begin with the fairest; It is you (right Hono-

Honourable) into whose hands the Lord hath put his Sword, for no other purpose, but to strike at the roote, and to draw at the face, and to ayme at the heart and strength of sinne; if you suffer your Sword to rust in your sheathe, and your Arrowes to rot in your quiver; if you haue a faire profession, and yet we finde no good you haue done; if you carry a Sword, and yet we heare tell of no sinne you haue wounded; be a souldier of Christ to quarrell vvith sinne, and yet wee remember no field you haue pitched; if God haue honoured you, and you not honoured him, by baiting and hazling of sinne, by cooling the heate, and breaking the heart, & launching the violent issue of vngodlinesse, Where then is your zeale? If God be dishonoured,

N 2 red,

red, and you not reuenge it, if
vertue discouraged, and you
not defend it; if religion be out-
faced, and our land endangered
by the inroades and incursions
of sinne, and you shall not help
it; where then is your zeale? If
Sabboths bee broken, and you
haue authoritie, and yet not
suppresse it; If swearing and
drunkenness be accounted but
complement, and you haue au-
thoritie, and shall not oppose it.
If sinne may sit in your shops
and feed at your boordes, and
jette in your Markets; and you
haue a Sword and yet will not
strike it; If God say, strike, or else
thou dishonorest mee; strike
else I will take the sword from
thee; strike, or else thou fightest
against me; strike, or else I will
strike at thee, & yet no punish-
ment, but you will reprieue
who

where then is your zeale? Let me not offend, I condemne you not, *Qui monet ut facias quod iam facis, ipse monendo laudat.* I am only your remembrancer to put you in minde of whetting your sword, for a sword without an edge may fright, but woundeth not: to put you in minde of heating and warming your profession. For profession without zeale, is but like the snuffe of a candle, that smoketh and stinketh, but neyther warmeth nor lighteth the house, to put you in minde of that courage which you should beare, and of that conscience which you should make of the curbing of sinne, of the honouring of God, of aduauncing Religion, lest the sword which you beare, prooue a naile vnto your heart, and the honor which you

beare a dishonour to your Ma-
ker; to put you in minde, that a
Christian profession, that a high
and honourable calling should
still bee beautified and graced
with zeale, and attended with
christian resolution. If then you
be willing to fight for your Ma-
ster, if willing to honour and
credit your maker; if you would
haue Religion thanke you, and
the world to thinke well of you,
good men to praise GOD for
you, Gods people to pray for
you, the heauens to blesse you,
and all mouthes to commend
you, all hearts to loue you; then
must you adde zeale to your
profesion, then string vp your
bowe, make your arrowes swift
and keene, your sword sharpe
and glistering, and I beseech
God to strengthen both your
heart and hand, to sharpen both
your

your Arrowes and Sword, to
blesse you and your good ende-
uor, that you may bring much
honor to his dreadful name, ma-
ny blessings to this famous Cit-
tie, much peace and comfort to
your soules.

And seeing I am thus farre
proceeded, let me haue leaue to
adde a word or two, to the wise
and reuerend Iudges of the
Land; you are they whose pro-
fession it is to free the weake &
impotent, from the yoke and
seruitude of greater personages,
who would swallow them vp,
to loppe and prune the corrupt
and rotten branches, that infect
and pester the Land, to cut off
the trayterous heads of Priests
and Iesuites, that hinder the
peace, to whip and censure our
besotted Recusants, that repine
at the growth of the Gospell,

yet if this godly profession want zeale in performing, if our laws be soueraigne but want execution, if you be good mé but want resolution, if the poor client sollicite that his cause may be ended, if the country beseech that offenders may bee punished, if the Preachers entreate and beseech you, for the glory of God, for the honour of our Land, for the peace of our Church, for the safetie of his Maiesties royall person, that you would weaken the forces, and abate the pride, and frustrate the counsell, and eyther banish or binde to allegiance our hollow-hearted and popish fondlings, and you shall not heare the suites, nor satisfie the hopes of our Church and State that crie and call for the sweeping and purging of our land of all noysome
and

and infestious weedes, which
the enuious man of Rome hath
sown and planted; then you
doe more dishonour God by
want of zeale, then euer you
can honour him by your pro-
fession: If therefore you desire
to make your profession glori-
ous, your graces eminent; if
you desire to make Religion be-
holding to you, good men to
blesse God for you, our Land to
thanke and reward you, the
Church to pray for you, all
hearts to loue you, all mouthes
to commend you, and Gods
blessing vpon you, then must
you adde zeale to profession.
Bee zealous like *Iehu*, for the
glory of God, 2. *Kings* 10. Bee
zealous to breake the threed of
contentions without demurres
and delaies: Bee zealous to ease
the Church of those that con-
tend

Polibius
apu Curio-
nem lib. 3.

tend and wraſtle in her wombe,
to eaſe the Land from *Dan* to
Beersheba, from the one end to
the other, of all ſuch ſpitefull
miſcreants as deſire and long
to ſee the Scepter remoued
from *Iuda*: that ſpeake of vs as
Scipio in *Polibius* did of *Rome*,
at the burning of *Carthage*, *Ille*
dies ueniet, cum flamma hac tem-
pla peribunt; who haue hope that
they ſhall one day ſee our Chur-
ches burned, our Cities ſackt,
our courage daunted, our State
ſubuerted, our Religion altered,
our Soueraigne buried, the
Goſpell ſilenced, and our light
remoued: But ô thou wiſe and
immortall God, that fitteſt vp-
on the circle of the heauen, and
ſeeſt what theſe bloud-ſucking
and deplored wights are deu-
iſing againſt Thee, and thine an-
nointed Seruant; againſt thy
poore

poore Church and true Religion, against our State & against our Kingdome; fill the hearts of our Magistrates with zeale, strengthen their hands with resolution and courage to cut them off: infatuate the counsell of these *Achitophels*, but grant ioy and peace vnto thy Church, long life and happineſſe to our gracious Soueraigne, puritie and continuance of true Religion, growth and paſſage to the Goſpell, glory and immortall happineſſe to this State and Kingdome. Lord ſay Amen to our requests, and let euery one that loueth this Nation, that cares for *Syon*, that fauours Religion, that wiſheth well to our Soueraigne, helpe mee with their prayers, hold vp their hands, and liſt vp their voyces to heauen and ſay, *Amen, Amen.*

And

And seeing I am thus farre proceeded, deny mee not your attention till I haue left a word of exhortation to my brethren of the Cleargy; You are they whose breasts should bee signed with *Vrim* and *Thummim*, and your fore-heads marked with this inscription, *Holinesse to the Lord*, *Exod. 28. 36.* your profession is the winning of soules, your charge weighty; if you win them great is your glory, if you loose them your danger intolerable. But if your people lie at the side of *Bethesda*, and you will not trouble the water for them; if they long for the crums of your spirituall benediction, and shall not obtaine them; if they would sit at your feete to heare your Preaching; if they gaspe for this heauenly bread, and cry for the waters of comfort,

fort, and yet must starue and die for want of them; then your want of care makes your profession odious; your want of zeale makes your profession dangerous; your want of forwardnesse in Religion, makes Religion be termed but policie; you can neuer gaine so many soules by your profession, as you may destroy and murther for want of zeale. *Iohn* was not onely a lampe shining in his Sermons, but a torch burning with zeale; *Nam qui non ardet, non accendit*, saith S. Barnard: *nec lucere potest nisi prius ardeat*, saith *Aquinas* vpon the fifth of *Iohn*; If your selues burne not with zeale how can you enflame the hearts of others? If you burne not your selues, then can you giue no light to others. You are *Lucerna quoad officium*, but *extincta*

tincta quoad effectum, like snuffes
in the midst of a golden Candle-
sticke: Suffer mee then to ex-
hort and charge you all, that
looke for ioy and comfort on
the bed of your sicknesse, that
look for a gracious welcome to
the Supper of the Lambe; that
wold haue your heads crowned,
and your soules saued at the last
day, that now in the prime of
your life, and the light of the
Gospel, you would adde bur-
ning zeale to Christian profes-
sion, for then wold good Lawes
be strictly executed, then wold
sinne be sharply punished, then
wold our Recusants be round-
ly censured, then wold the
Gospel bee frequently Prea-
ched, then wold Religion flou-
rish, and God be highly honou-
red. But alas for vs all, where or
in whom shall we find it? where

is

is the glowing of the eares?
where is the wringing of the
hands? Where is the beating of
the breasts? Where is the spar-
kling of the eyes? Where is the
yearning of the Bowels? The
shaking of the flesh? The pan-
ting of the heart? The thirst-
lesse Gallants are out-vying of
oathes, and our hearts are not
wounded; your obscene and
Whorish stages bereaue this
Land of many hopefull sprigs,
deprive the Gentri of many
hopefull stemmes, fill this Citie
with prodigious vices; turne
good, and ingenuous, and hope-
full natures, into prodigall and
dissolute, and lewde professors,
and yet our hearts are not nai-
led, where then is our zeale?
God is dishonoured, Recusants
are and will bee suffered, sinne
is and will be maintained, zeale
is

is and must bee taunted; a good conscience is & must be laughed out of countenance; Religion is and must bee brought vnder hatchets, and sent a begging, and yet our hearts are not moued, wherethen is our zeale?

And because there is no point wherein a man may soone ouer-shoot himselfe then in this, I will in a word or two deliver some plaine and easie rules whereby a man may iudge whether his zeale be currant or counterfeit.

Markes of
true zeale.

The 1.

1 The matter must be good *Gal. 4. 18.* or else it is not zeale but deuillish and fleshly heate, a frenzie, and madnesse, counterfeiting the name of zeale like the zeale of those Idolaters that mangled and cut themselves, *1. Kings 18.* Like the zeale of the Scribes and Pharisees
wh

who compasse Sea and Land to make Profelites: Like the zeale of *Paul* before his conuersion: Like the zeale of ignorant Papists and Brownists at this day, who are hot indeed; for they must needes runne whom the deuill driues, *Sed incalescunt in re frigida*: They are like bittes of lime neuer so hot and smoaking as in cold water, neuer earnest but in euill canses: Which may bee hence conuicted, because they vse no weapons but such as the deuill puts into their hands, to wit, rayling and detracting, and rotten speeches the onely Patrons for such bad causes.

2 Zeale must beginne at home; for they are most skilfull Phisitians, and best able to deale with others, that haue first wrought a cure vpon their
 O own c

The 2.

owne soules; to checke all those that wade deep into the soules, and bloudily goare the consciences of other men, but haue not purged their own vncleane sinkes at home; no not drawne one droppe of menstruous bloud, out of their owne corrupt and rotten hearts: Like Pharises who censured Christ but not themselues; like Brownists, who stretch their veines, and make their bowels swell, with crying, *Disorder, Disorder*, amongst vs, but leaue sinkes of sinne vnpurged, cages of sinne vncleansed, bands and troupes of sinne vntamed and vnvauquished vnder their owne roofes.

The 3.

3 True zeale will looke as carefully to the heart before God, as the behaviour in the sight of men, and make a man

as fearefull to sinne, when hee is alone, as when hee is in company of men. Thus it wrought with *Iob, chap. 31*. And thus with *Ioseph, Gen. 39*. A check to those that would not bee accounted ill, but make no conscience of doing ill; that would bee called good men, but haue no heart to good actions.

4 If it bee true zeale it will make thee more strict to thy selfe, then to others, and giue more liberty to another then thou wilt take thy selfe; *Abraham* was so strict to himselfe, that he would not take of the King of *Sodome*, so much as a breed, or shoe-latchet, and yet would not deny to *Aner* and *Eschol* and *Mamre*, their liberty *Gen. 14. 23*. and therefore it must bee termed rather pride then zeale to bee too tetricall

The 4.

and rough; that whosoever
not in euery point so precise
ourselues, should bee turned
as dogs, or prophane persons
vnworthy of our account and
countenance.

The 5.

5 True zeale feareth not
the faces of the mighty; where
we must beware of their pre-
pitancy, who will charge the
Minister to bee of a cold con-
tention, if hee break not abrup-
tly into open reprehension
men in authority; which without
to reprove without the speeche
of meeknesse, to exasperate
rather then to humble the party
admonished.

The 6.

Lastly, if it bee true zeale
will make thee brooke and poore
many private wrongs done
thy selfe, but hot and impatient
of any dishonour vnto God
When the *Israelites* offered

uate wrongs to *Moses*, hee was wont to speak mildely and pray earnestly for them; but when they fell to Idolatry, a matter which concerned God, then his fire was kindled, then hee breakes the Tables, and stampes the Calfe to powder, and casts the ashes into the water, and makes them to drinke vp their God, *Exod. 32.*

I feare I haue dwelt too long upon the point, the closure is out this; Let vs all bestirre our selues when Gods cause is a iudging, and bee earnest when his glory is in question; bee zealous to strike when hee himselve puts the sword in our hands; be zealous to speake when himselve puts the word in our mouthes: Let euery one that weares the robe and liuery of Christ, write scale vpon his breast, And ô

The crime
objected
against
Laodicea.

thou holy and blessed Spirit
come vnto vs as thou camest to
thine Apostles, in shape of fie-
rie tongues, that our tongues
may bee tipt and enamuled, our
hearts seasoned, our soules en-
flamed, our profession graced
with zeale of thy honour and
worship, that sinne may bee
shaken, thy Name exalted, thy
Truth embraced, our Church
continued, our Land blessed,
our soules saued, when these
few and miserable daies shall be
ended. And so I come from the
crime objected, *Thou art neither
hot nor cold*, to see how the sinne
is aggrauated in the next
words, *would God thou wert ei-
ther hot or cold*. Which words
are not so to be vnderstood, as
if they should haue pleased
him well enough, had they bene
either hot or cold, or any thing
but

but luke-warme, *Non ostendit quid probat, sed quid praeferat*, but his meaning was to let them know, that hee so disliked luke-warmnesse in Religion, and indifferencie in profession of Christianitie, that he should haue liked them better, and their condition should not haue bin so desperate, had they made no conscience, or had no knowledge, as now it was by their hypocrisie and want of zeale: so that the point which by the Holy Ghost is heere deliuered, may bee comprised in these tearmes.

It were better to bee of no Religion at all, then to diuide our lone betweene God and the world, and our seruice betweene God and Baal, and our attendaunce betweene God and Mammon; or to embrace Religion no farther, then

O 4

Religion

Better to
bee of no
Religion
then to be
luke-warm

Sutton. I.

22502

*Religion serues our turne to gaine
withall.*

Which Theoreme howsoeuer
it be the deduction of *Ambrose*,
and of the whole current both
of Moderne, and Ancient In-
terpreters, yet shall it bee no
waste of time to support and
fence it, by copying a place or
two out of Gods Writing-
booke; turne but your leascs
vnto the 9. of *Iohn* the 41. and
view our Sauours answere to
the Pharises question; *Had you
beene blind you should not haue
sinned*; That is, say *Bucer*, and
Musculus, and *Aquinas* agree-
ing with the glosse, Your
sinne had not beene so excee-
ding sinnefull as now it is; as if
our Sauour had thus enlarged
his speech: There is no man
that hath not gone astray euen
from the wombe; The most
righteous

right
ced a
God,
day lo
ticus
45. I
but y
are m
anie
colou
(as Z
dyed
but y
eyes,
ches
and S
thers
bigge
dige
mells
sinne
other
serue
profe

righteous before men is defiled and speckled in the sight of God, and may go crying all the day long with the Leper, *Leuiticus* the 13. chapter and verse 45. *I am uncleane, I am uncleane:* but you dissembling Pharisees are more deeply stayned then any other, your sinnes are high coloured like crimson, vvhich (as *Lipsius* obserueth) is twice dyed; other men haue Moats, but you haue Beames in your eyes, other men haue Scratches, but you haue Wounds and Scarres in your Faces, others may swallow sinnes as bigge as Gnats, but you can digest sinnes as bigge as Cammells, and how is it that your sinnes are more inexpressible then other mens? it is because you serue mee not in sinceritie, and professe religion onely for your pro-

*Lipsius de
Constantia.
libro .i.*

Sutton. F.

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profite, and diuide your loue
 betwixt mee and your ovvne
Mammon, it had beene better
 for you, to haue worshipped
 onelie *Mammon*, and neuer to
 haue heard of me, it had beene
 better for you to haue trusted
 onelie to your owne wits, and
 neuer to haue trusted mee, vn-
 lesse you trust onely mee, and
 better for you to haue beene
 starke blinde, then onely to see
 how you may turne your backs,
 and looke a-squint at Heauen;
 it were better to haue been cold
 dead, then to be as it were in
 an Isthmus; *Vt tundat mentem
 fluctus uterque tuam*: to bide be-
 twixt life and death, to haue thy
 Religion ebbing and flowing,
 thy profession like the soule of
Hermotimus in *Plutarch*, and of
Epimenides in *Hesychius* coming
 and going. Let thy Religion be
 cyther

Heinsy
 Poem.

Plutarch.
 de Socratis
 Genio.
 Hesych. de
 vita Philo-
 sophorum.

eyther pure and sound, or none,
thy profession eyther entire
and sound, or none, thy zeale
eyther burning hote, or none,
to be blinde, to be of no pro-
fession, to make no conscience
of Religion is verie damnable:
but to see the way, and not to
follow it, to professe Religion,
and not to be zealous for it, to
weare **CHRISTS** Liuerie, and
serue anie other besides the Ma-
ster that gaue it, is intolerable.
Adde vnto this that clause of the
Apostle, cited to this very pur-
pose by *Gregorie*, in the third of
his Pastoralls, out of the second
Epistle of *Peter*, chapter 2. and
the 21. verse. It were better ne-
uer to haue knowne the way,
then after knowledge to turne
out of it. Which one place, by
generall consent, is sufficient to
make good our poynt, the ig-
norant

norant (which in the Apostles stile) knows not, is like the colde man in my Text, that cares not for Religion, the backe-slider in the Apostles stile, that turneth aside, is like vnto the Luke-warme Christian in my Text, that careth not whether Religion sinke or swimme, whether his profession doe stand or fall, who like to *Metius Suffetius* in *Linie*, will strike or speake for neyther side, vntill one side bee downe, and then ioyne to that which is best, for their commoditie. A thing odious amongst Heathens, and therefore prohibited by *Solon*, That anie man should stand as a neuter betwixt two, as *Strigellius* remembreth in his Commentarie vpon this place, a thing cryed downe by *Elias*, in the first booke of the *Kings* 18. chapter, and a course

as

Linie in his
first De-
cade and
first Book.

Strigellius
in 3. *Apoc.*

as damnable as is the worship-
ping of a diuell, as *Origen* in his
eight booke against *Celsus* that
godlesse heathen, and a sinne fa-
mous for a dreadfull woe gone
out against it, *Ecclesiasticus* chap-
ter 2. verse 13.

The whole Catalogue of best
Interpreters will yeelde a large
supply of Reasons to support
and fence my Proposition. I
will but poynt at one alleadged
by *Gregorie*, thus speaking to the
poynt in hand. It is better to be
cold then luke-warme in religi-
on; not because the luke warme
sinnes more hainously, but be-
cause hee is re-claymed more
hardly; *Dum enim se sanum pu-
tet, medicina opem non querit*, say
Marlorat and *Ribera*. He is like
Harpastes in *Seneca*, supposing he
seeth the true waie to Heauen,
though hee be posting to Hell,
and

Reason
out of *Gre-
gories* 3.
Pastor.

Seneca.

and will not bee turned, dreaming of nothing but of life and happinesse, though he be wallowing in the menstruous rags of sins pollution, and will not be clesed, thinking it the safest course, to walke onely betwixt two waies, betwixt *God* and *Baal*, betwixt *God* and *Mammon*, to take *God* in one hand, and the world in the other, which is nothing else but to purchase Hell by wit and policie, and yet this is the luke-warme Christians resolution, that must not be altered. It was the saying of Wisdom, *Prou.* chapter 26. There is more hope of a foole, then of him that is wise in his own conceit, and I match it thus; There is more hope of reclayming the foolish and the ignorant, that knoweth not vwhat Religion meanes, then of him that makes
Religi-

Religion like a Shepherds cur,
neuer to barke but when Policie
and Preferment shall com-
maund it.

By which poynt, a man may
iudge of the wofull case and
hopelesse condition of all such
indifferent and hollow profes-
sours, as vse Religion onely for
a stirroppe, whereby they may
mount to rich preferments, and
of such as weare Gods liuery on
their backes, but keep a lodging
for *Baal* in their hearts, and of
such as stand equally affected
to all Religions, who will crie
aloude, God saue King IAMES,
when they are with vs, and yet
would kisse the feete of *Paulus*
Quintus his Holinesse, if they
were in *Babylon*, and of all such
as do want that holy and godlie
zeale, which should be seated in
the heart, and seene in the life
of

of sound Professours ; for all these are but Luke-warme , and therefore their case more fearefull , their amends more hopelesse , their recouerie more vnlikelie , their saluation more vncertaine , then if they were the sons and children of Heathens that neuer heard of God . Remember this , ye Romish fondlings , ye part stakes with Christ in matter of saluation , ye extenuate the vertue of his death , yee thinke the righteousness of Christ an vnfit coate to couer your shame , you will haue Fig-leaues of your owne to couer it , you thinke Christ too weake & faint an Orator , to begge your pardon , and to purchase Heauen , and substitute in his roome your owne inherent righteousness which shall commaund it , you offer the sacrifice of prayse
for

for your saluation, not vnto
CHRIST, but vnto your owne
workes which haue deserued it;
you doe thinke the Sonne of
God unfitte to stand betweene
God and you, but your owne
liues, they are so holie, your
ovne vertues, they are so ma-
ny, your owne workes, they are
so perfect and meritorious, that
although sinne haue locked the
doores of Heauen against you,
yet these can open it, be Gods
iustice neuer so infinite, yet
these can answer it; be his wrath
neuer so hote, yet these can
quench it, though Heauen be
neuer so hard to come by, yet
these may challenge it. A woe
therefore must needs betide
you, because you are neyther
hote to giue him, nor colde to
deny him; neyther hote to giue
him his owne, nor cold to denie

all the glorie due vnto him, and therefore your case is the more fearefull, your amends more hopelesse, your saluation more desperate, then they that haue no hope, then they that know no meanes, then they that neuer thinke of the way, then they that neuer talke of the ioy, neuer dreame of Immortalitie in the kingdome of Heauen; *You shall be spued out of his mouth.*

Remember this, ye wauering Gospellers, you that alter your Religion with Time and State, you that can make your Religion to ebbe and to flow like the streame, and doe as the most do, and your profession to waxe and waine like to the Moone, and shew your light onelie by fittes, or like inferiour starres mooue onelie as some higher Planet shall carrie you, you that make
your

your zeale like the *Heliotropium*,
 to open and manifest it selfe at
 euerie gleame of prosperitie, but
 at the falling of a storme, can
 close and shut your selues a-
 gain; your case is more feare-
 full, your condition more de-
 plored, your saluation more
 desperate, then they that neuer
 knew what religion meant, then
 they that neuer heard the Gos-
 pel preached, or they that ne-
 uer had their Soules seasoned
 with one sparke of grace; *For*
you shall be spued out of his mouth.

Remember this yee Schollars
 of *Nicodemus*, who come vnto
 CHRIST by night onelie, you
 that seeme to beare good will
 to our Religion, but dare not
 shew it, because your Rulers; I
 meane your Lords and Maisters
 do dislike it, you that haue gold
 and incense for CHRIST, but
 P 2 dare

dare not offer it, your case is fearefull, your saluation almost desperate, *You must be spued out of his mouth.*

*Boemus de
Alcorano.
li. 2. ca. 11.*

Remember this, yee mediators that would gladly conclude a marriage between the Church of God & a Romish synagogue, and patch a religion like *Sergius the monke*, of good and euill; you that would make an attone-ment betweene the religion of Protestant & Papist *sacra proph-
nis*, that would haue our gold & their drosse to be stamped together, our golden head to stand vpon their feet of clay, and Gods eternall truth to be yoaked with foolish and false traditions; you, O you are pure and perfect *Laodiceans*, you could be content to speake, halfe in the language of *Canaan*, and half in the language of *Asbdod*, to plow with an Ox
and

and an Asse together, to patch some shreds of new cloth wouen by Romish spiders, into our Apostolike and ancient vesture, surely your case is fearefull, your condition miserable, your saluation, either almost, or altogether desperate; *You must be spued out of his mouth.*

Lastly, you double hearts, you hollow neutralls and temporizers, consider and remember this, you that haue the witte and skill to stand vpon the churches threshold, and wee know not whether you will go in with vs, or out with our enemies, you deceitful Trumpeters and Preachers, that giue such vncertaine sounds, that the hearer knowes not whether it be an alarume to encorage him to the fight, or a retreite to call him backe from pursuing the Romish aduersary:

ye that cannot be descried, whether you be with vs or against vs, consider and remember this; The GOD of Heauen cannot endure you, his Spirit is grieved vwith you, his Church is diseased; yea and perplexed by you, you are like a draught of poyson in her wombe, your case is fearefull, your condition verie miserable, your saluation almost desperate; *You must be spued out of his mouth*: And let vs all remember and tremble vwhen vvec consider vwhat God is like to doe with the people and inhabitants of this Land, who lie so sicke, and are so deeply infected vwith this sinne. It were better that our Gentrie were almost Iewes and Pagans, then to be hollow and giue Religion no encouragement. It were much better that Preachers should

should stand like to *Harpocrates* that Egyptian god, vvith their fingers in their mouthes, then to speake so faintly when *Babel* is in building, to speake so cowardly, when sinne is encreasing, to speake so doubtfully, when Gods cause is in hearing, or neuer powerfully, but onelie when rich aduowsons, or great mens fauours are bestowing. It were better for many of you Cittizens, neuer to haue heard the name of CHRIST, neuer to haue knowvne what the Gospell did meane; then to professe so barely, to vphold so weakely, the name whereby you hope to bee saued, to maintayne so poorely the Gospell wherein you haue a Crowne proposed, and a heauen promised, wee might promise vnto our selues a longer peace, vnto our kingdome more prosperity,

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peritie, to our hearts more true comfort, to our consciences more certaine rest, to our soules more vndoubted safetie, if wee had neyther Gospel preached, nor Religion professed, nor Truth maintayned amongst vs, then now many of vs can, for if wee doe preach Christ, it is so slackely; if wee doe defend the Truth, it is so slenderly; if wee doe professe Religion, it is so indifferently; if wee doe shoot at *Babel*, it is so weakely; if we doe strike at sinne, it is so faintly; if we doe God any seruice, it is so wearily performed, that many English Professors do come far short of these *Laodiceans*, and what then may wee thinke will God do with them?

The golden Conduites and learned Oracles of Iustice and Law (as *Tully* in his first booke de
Oratore

Oratore was pleased to stile them) may doe better to claspe vp their mouthes, and throw downe their benches, and let Religion shift for it selfe as well as she may, then to lie sicke of an *apoplexie* as *Demosthenes* in *Gellius* in his 11. booke and 9. ch. when he was to pleade for the *Milesiens*, lay sicke of a *syncope* or *syncope*, I meane to shrinke when they shold cut off corrupt members; or hold their hand when they should ease the Land of her impostumes; or in a sinfull pollicy to forbear the canaasing of *Romish* brats, that trouble our Church and endanger our Land, and maligne our Soueraigne, *Vixque tenent lachrymas, quod nil lachrymabile cernunt*, who pray for our climaticall yeare, and are sicke to see the prosperity of our *Ierusalem*,

Ouidius.

lem, and better for vs all, that
 our mothers belly had beene
 our Tombe; or like *Aristotles*
Ephemeron in his fifth booke *de*
historia animalium, we had peri-
 shed the day that we were born;
 like *Micaiah*, 1. *Kings* 22. wee had
 taken a surfet of the bread and
 water of affliction; and better
 to feed with *Phalaris* his bull; to
 lye in *Procrustes* his bed; or sit
 with *Ioseph* in the stocks, till the
 soule giue ouer house-keeping
 in his dampie lodging, then to
 houer like the yong man in
Zenophon betweene two waies
 and go on in neither; or stand
 like an *dupicis*, betweene two
 Religions, and sticke neither to
 the one, nor to the other; or to
 play the hollow neutrals, and
 turne our backes vpon all Reli-
 gion, saue onely when we grope
 a profite in it, or onely when
 we

Zenophon
Cyrus.

we are the richer for it, or onely when wee can win a great mans fauour, or procure to our selues some honour, or preuent some shame and censure by it, for then wee proue our selues to be perfect *Laodiceans*, and the Lord will spue vs out of his mouth.

Were I like *Apollos*, eloquent and powerful in the Scriptures, were my sides brasse, and my penne iron, and my tongue a siluer Trumper, I would heere endite a Rhetoricall and passionate exhortation, vnto a sort of men, *quos video volitare in forum, quos stare ad curiam, quos etiam venere in senatum, sola fundi nostri calamitas*, the onely scabs, and vlcers both of Church and State, as the Orator speakes in his second Oration against *Catiline*, I meane our Church Papist,

In Cat.
Orat. 2.

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pist, who will serue both God and *Rimmon*, and our *nullifidian* Protestant, that can serue both God and Mammon: ô that they were wise, then would not the one come this day to Church with vs, and the next day to a *Romish* Synagogue to heare a Masse; nor the other need driuing into the Temple, like that Assc mentioned by *Bodin*, in the 2. of his *Demonologie*, out of *Lucian* and *Apuleius*, but run from Church, like *Timon* in the *Poet*, ringing as hee goes, *At mihi plaudo ipse domi*, I had rather see one of these Angels, then heare three of yonder Preachers: ô that they were wise, then would the one cleaue wholly either to God or *Rimmon*, and the other bow onely either to God or Mammon; then would the one either
bring

bring his heart with him, or
giue vs his roome; and the other
would come either with some
zeale, or spare his labour in ma-
king a formall profession: Then
would they either giue God all,
or take all from him; vnlesse
they will serue God with one
halfe, and an Idoll with the
other; meaning that GOD
should haue onely the one
halfe, and an Idoll should haue
the other: And they meant one-
ly to trouble God so farre as to
saue the body, but let the de-
uill and the Pope agree be-
twene themselves which of
them two should haue the
soule. O Lord open their eyes,
ô Lord turne their hearts, ô
Lord pardon their sinnes, least
they come into condemnation,
and be spued out of thy mouth,
which is the sentence of male-
diction

dition passed vpon all luke-warme professors, whereof in the last place I am to speake. *I will spue thee out of my mouth.*

The sentence of malediction.
Illyr.
Bullinger.
& Perer.

Which words containe an allegorie drawne from the nature of warme water, as *Illyricus* and *Bullinger*; or from meats, as *Pererius* and *Ribera*, which if they be hot or cold, the stomach may retaine, but if luke-warme, it casts them vp againe, *ut ventriculus benè coquat, constringi debet & claudi*: The stomacke digests those meates best, whereby it is straitned and contracted; so do meates that be hot, *exsiccando*, contract the stomacke by drying, and meates that bee cold *exasperando*, by wringing and pinching it; but meates that be luke-warme doe enlarge and dilate the stomacke; So that when nature would turne off

off any part which is hurtfull, it easily casts vp all; and heereby wee must vnderstand in the Generall, Gods infinite hatred against luke-warne professors, and their Tragicall end: and amongst many particulars which might bee gathered from the phrase, *I will spue thee out of my mouth*, I haue pitcht my meditations on these two.

1 That which prouokes a man to vomite is grievous and troublesome, while it rests vpon the stomacke, and beares the conclusion thus:

The Luke-warne professor is a sore diseaser, and a continuall disturber of the Church.

2 That the party prouoked to vomite, is well pleased when the stomacke is well purged of the load that troubles it; And beares the conclusion thus.

God

God is highly pleased, when the Church is eased and purged of neutrall, and hollow professors.

The luke-warm professor is a foredisturber of the Church.

I will draw a little blond at these two veines, and set them as the utmost borders and boundaries of my discourse.

To beginne with the former; me thinkes the Luke-warme professor may fitly bee compared with *Dan*, one of the sonnes of *Jacob*, whom his owne father termed, *an Adder that biteth the horses and maketh the Rider to fall backward*, Gen. 49. Or to a snuffe in the midst of a golden Candlesticke, that cannot grace the house so much by his glimmering light, as it offends the company by a loathsome and vngratefull smell: or to a cumbersome *Ephialtes*, that will not suffer the spouse to sleepe, but proues most troublesome and dan-

dangerous, when shee should
 rest and is least suspicious, or to
 an vnnaturall, or rather a natural
 viper, that first feeds on the mo-
 ther that breeds it, and then
 breakes the wombe that beares
 it. If flinching *Jonas* bee in the
 ship, the waters will presently
 begin to boile and swell. *Eri-*
pient subito nubes cælumq; diemq;
 there will suddenly follow as
 thicke a *Chimmerian* darkenes,
 as there was at *Pauls* voyage to
Rome, when neither *Sunne* nor
Starre appeared, *Act.* the 27. The
 limbs and ioynts of the shippe
 cannot chuse but menace and
 threaten present drowning, it
 can neither stand still at An-
 chor, nor go on in safety; if it
 stand the waues runne ouer it;
 if it faile and moue, the winde
 and weather ouer-turnes it,
 there can bee neither token of

Virgilius
Aenid. lib. i.

Q

faire

faire weather, nor hope of life
till *Ienas* be cast out of it. And
may it not well enough lie hea-
uie at the heart of a tender mo-
ther (I meane the Church)
that shee knowes not whether
some of her sonnes will take
her part, or fight against her;
That shee knowes not whether
they that lie in her wombe will
proue like *Barnabas*' sonnes of
consolation, or like *Benoni*, a
heauinesse and woe vnto her:
How should it chuse but per-
plex and naile her soule, that
they whom shee feedeth with
the milke of her breasts; that they
whom shee honoureth with the
best of her substance; that they
whom shee crowneth with the
richest of her gifts, yet for all
this do not loue her? What is
there that can more disquiet &
disturbe the Churches peace;
that

that
old
deep
plow
sharp
many
still-b
tong
bashf
word
her p
her tr
shoul
nothi
some
nothi
selues
disqui
this,
Cong
warm
some
some
of go

that will sooner make her looke
old and gray; that can make
deeper furrowes in her face, and
blow vpon her backe with a
sharper edge then this? that so
many of her children should be
still-borne and cannot; some
tongue tied and will not; some
bashfull and dare not speake a
word for Religion? that some of
her pillars doe nothing but pill
her treasures; that some which
should doe her good, care for
nothing but her goods; that
some of her Prophets seeke for
nothing but to profite them-
selues? What is there that can
disquiet a Church so much as
this, that the maior part of all
Congregations should be luke-
warre and hollow professors?
some well-willers to *Dagon*;
some worshippers of a wedge
of gold; some making Religion

but a stalking horse, or some handsome drudge to serue their policie. This, this cannot chuse but bee a naile at her heart.

Vse.

Which conclusion may serue to stop the stentorious mouths, and to pare the Satyricall and bloudy pencils of some men, who in all their learning can finde none that either disquiets or endangers the Church but the strict Precision, who cannot swallow downe some of our Church Ceremonies, and therefore employ their whole strength, and spend their whole life, in humbling them who are brought already to the lowest *Nadir*, as if then they had swept and purged the Church of all her imposthumes; whereas yet our Churches hang full of *Romish* spiders, who in their *Ita-*

lian

lian cobwebs would strangle
 our *English* soules; God forbid
 that euer my penne should pa-
 tronize any peeuish Schisma-
 ticks, onely it were to be wisht,
 that some men would not here-
 in place their felicity, or count
 this the greatest seruice to God
 and the Church, to trounce and
 firret a few poore and despised
 men; but rather they would
 raise hue and cry after Luke-
 warme professors, and carnall
 Gospellers, and close Atheists,
 and sleepy *Sibarites*, that they
 would keepe *Romish* fire from
 our *English* tinder; these, these,
 are the traiterous *Sinons* that
 trouble our Church, these are
 the wormes that breed in the
 belly, and these the impost-
 humes that disease the wombe
 of our mother; such hot fren-
 zies, as Nouahanisme, Catha-
 risine,

Athenaus
lib. 12.

risme, and Brownisme, are seldom or neuer heard of in this frozen climate, and the iron age wherein we liue: the most of our diseases are cold Epilepsies, and dead Apoplexies, and slumbering lethargies, and surely happy should bee the penne that might but wound one of the disturbers, and happy should bee the tongue that might discomfite one of these pioners, and happy might bee the man, that might exile but one of these vndermining traitors out of the Church. These are the fins that threaten our ruin, and these the hatchets, that cut downe our Vine, and these the Foxes that eate of her grapes, and these the bells that are most like to ring our knels, and proclaim our funerals; and therefore euery Scribe that can handle a pen,

pen, must steepe it in vinegar
and make it tart; euey Magi-
strate that can handle a sword
must draw it and make it sharp;
euey man that weares but a
Christian heart in his bosome
most rouse and waken; He that
hath but a tongue in his head
must moue and shake it; hee
that hath but a stone in his
hand must throw and fling it,
at the brasen faces and whorish
fore-heads of these murthuring
and prodigious sinnes; else
may wee feare that one day wee
shall feele Gods hand vpon vs
and see destruction looking in
at our gates, and desolation
lookin in at our windowes, and
finde nothing but emptinesse
in our Churches, see nothing
but Romish spiders weauing
their cobwebs in our Pulpits,
Sed tarda sit illa dies, & nostro se-

rior ano, let the Sunne of that morning neuer rise, burie vs quicke o earth, Lord take away our liues rather then the light of our Gospell from vs. And now haue I brought you within the view and sight of our iournies end, I hope it will make you cheerefull in hearing, while I am briefly opening my last conclusion, *viz.*

God highly pleased with purging the Church of luke-warm Professors.

God is highly pleased, when his Church is eased and emptied of hollow professors. Let them take *Ionas* and cast him into the sea; *Et facto citius tumida equora placant*, the windes will hold their peace and bee still, the waues will giue ouer boyling, and make their crests as flatte and leuell as a floore, and the Masters of the shippe must needs haue ioyfull hearts, to see how merily she cuts the waters, so
soone

soone as shee hath pickt vp her
troubelome load, and empti-
ed her wombe of *Jonas*: whom
shee was not able to digest. I
know that amongst the wheate
there will be chaffe, yet if the
chaffe were burned; I know
that amongst the beds of Lil-
lies, there will be weedes, yet if
the weedes were rooted vp; I
know that within the pales and
hedges of Gods owne vineyard
there will be stones, yet if the
stones were gathered out; the
burning of the chaffe would re-
lish like a burnt Sacrifice, the
rooting vp of the weeds would
saour as the smell of Incense,
the ridding of the stones would
be as welcome as a freewill of-
fering vnto God: Did not the
Starres and the Heauens ap-
plaud *Elias* in the first booke of
Kings chapter 13. for reclaiming
them

them that *halted betweene two opinions* : for setting them that were like to fall downe between two professions, or was it not a labour well bestowed, whereby hee cured the Land that vvas sicke and wearie, not able to beare them, and purged their Soules that were sicke and ready to die within them, and highly pleased his GOD, who was so deeply offended with them. The griefe of the head can no way be better cured, then by purging the stomach, and scouring the bodie of such infestuous humours as fume vpward, and disquiet the braine, and if Christ bee our head, and the Church his bodie, how should you imagine that his spirite can be better pleased, or our blessed Sauour delighted with any thing so much, as vvith the swee-

sweeping out of Luke-warme professors, and the paring away of æquiuocall members with the healing, if they bee cureable, or else the cutting off, if they be hopelesse and incurable neutralls.

Were it not that the time were now ready to impose mee silence, and commaunded mee to let you see the farthest period, I could verie hardly part so quickly with so good a point: I winde vp all in one word of exhortation. I should thinke my breath and trauell happily bestowed, my Ministerie and seruice richly blessed, my paynes and labour highly honoured and revwarded, if I might preuaile with authority, to prouide som strong purgation to scour out of the sicke bodie of this Land, some vnwholesome Tenants,

Ouid. Fast.
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nants, who *Ianus*-like haue two faces, the one to looke demurely vp to heauen, the other wantonly to smile vpon an Idol, and come to our Churches, only to saue charges. If I might preuaile with the Clergie, to prouide some powerfull and passionate exhortation to settle the hearts of their hearers vpon one God, renouncing Idols, vpon one Sauiour, abiuring this sinfull trash and deceitfull riches. The world knoweth it full well, that our Land was neuer so sick, that our Church neuer groaned so loud, neuer mourned in such a passion, nor neuer trauelled of these Hermaphrodites, with halfe so much paine and grieve as novv she doth, she hath already bred, and at this day shee both feedeth and clothes a numberlesse swarme of out-cast professors, I
meane

meane Church-papists, and rotten Protestants, who sometimes like vnto *Judas*, pretend to kisse, but if they can come neere enough, intend to kill her, and sometimes salute her Porches, but it is as *Ioab* saluted *Abner*, 2.Sam.3. with a dagger in their pockets, she may conclude a peace with other enemies, but these will cut her throat by way of friendship, she sighes so deeply, and shee groaneth with so much anguish, that her cries are heard, & her grieve lamented beyond the Seas. It is no whispering rumour, your selues haue often heard it cried here at the crosse, that they are warmly lodged, and richly friended, and costlly fed, with the marrow and fatnesse of our owne Land, who the middest of our Iubilies, doe make flawes in our peace, and
in

in the middest of our ioyes en-
daunger our liues, and if anie
forrener shold inuade the land,
wold led their kniues to cut our
throates, and be the formost
men to beare armes against vs.

This alas, this is the maladie
that maketh the visage of our
Church so wan, and her face so
full of wrinckles, and her backe
so ful of furrows, and her eies so
ful of teares, and her heart so ful
of sorrowes, that though many
good Phisitians will speake her
faire, and wish her health, yet
they lance not the Impostume,
yet they purge not the fretting
humor that consumes and grie-
ueth her, you may reade in her
face, that her gripings and con-
uulsiōs be insufferable, you may
heare by her groanes, that her
paine is intolerable, you may
presage by her pulses, the signes
and

and symptomes of desolation
and death, and vhen these Ca-
tholike vipers haue broken her
heart, what will become of vs,
who suffer such Professours as
will neuer prooue good Sub-
iects to varnish their neasts, and
make their bowers within her:
it would doe them good to do
vs hurt: it would lengthen their
liues, to shorten ours; it would
bring them halfe way to Hea-
uen, to burie their ponyards in
our breasts; it would make a
new Feast, and another Holy-
day in the Roman Kalender, if
they might but smell the burn-
ing, and heare tell of the smoke
and ashes of our Churches;
they are alreadie become so
bolde, their number is so ex-
ceeding great, their Religion is
so exceeding bloodie, their
malice so inueterate, that if no
shar-

sharper course be taken to re-
 presse and smother them, they
 will adventure within a while,
 to try whether wee or they shall
 be the masters; and if either ma-
 lice or multitude can do it, they
 wil make bone-fires of our flesh,
 they will cut off our liues, and
 confiscate our luings, and set
 fire on our Churches, and mar-
 tyre our Cleargie, and massacre
 our Iudges, and murther our
 Princes; and say of *England* as
Edom sayd of *Ierusalem*, Downe
 with it, downe with it euen to
 the ground. And if euer this
 day of mourning come vpon
 vs (which I pray God may ne-
 uer come;) yet if it should come
 wee may thank our selues for
 keeping Romish Wasps in our
 English Hives.

It were happy for our Land,
 if we now at last began to pittie
 and

and bemone our selues, and be
somevvhath sharpe in keeping
them vnder, while we haue the
sword in our hands, rather then
to suffer them to grow so long,
vntill they be able to treade vp-
on our Religion, or to vaunt or
triumph ouer vs. And if any a-
mongst vs can prepare an offe-
ring of peace, now or neuer let
him bring it; hee that can vtter
or conceiue a prayer, now or
neuer let him offer it: Let vs
moue the Heauen with crying:
spare thy people, O God, spare
thy people, giue not our church
into reproach; Let not the An-
tichristian hoste be our masters;
Let not the blasted Catholikes
be our commaunders; Let not
the workemen of *Babel* be our
confounders.

Wil you haue your farewell
and heare what Ile say at your
R parting.

parting? Let mee exhort you
(reuerend Iudges) who walke
heere in Scarlet robes, and sit
on seates of Iustice, to be zealous
for the truth, to pittie and
compassionate our Church, to
settle your ovne hearts to be-
vvare of Luke-vvarmevesse in
your religion, that when you
shall leaue these Benches, and
put off these robes, you may sit
on Thrones amongst the foure
and twenty Elders, and be clo-
thed with the long white Ray-
ment of Saints, and follow the
Lambe wheresoeuer he goeth.
Let me exhort you, godlie and
religious Citizens, to bee zealous
for the truth, to vphold &
maintayne the Gospel, to take
heed of coursing and wandring
amongst religions, to take heed
of luke-warmnesse in your chri-
stian profession, that when you
shall

shall be put out of these houses,
you may be receiued into euer-
lasting habitations; when you
shall leaue your trading in this
Citie, you may bee fellow-Citi-
zens with the Saints in glory,
when these rotten posts and
worme-eaten timber of your
bodies shall be broken downe,
your soules may bee carried on
Angels wings into *Abrahams*
bosome, and you also may fol-
low the Lambe wheresoeuer
hee goes. And let vs all begin
this day to make our eyes ri-
uers, and our heads springs,
and our hearts fountaines of
teares. And let this riuer neuer
giue ouerrunning, let this spring
neuer giue ouer swelling, let this
fountaine neuer giue ouer flow-
ing; vntill this riuer of teares
become a sea, and this spring of
teares become a floud, and this

fountaine of teares become an Ocean, to wash our beds, to water our couches, to make our chamber swimme; for the miserie that wee are like to bring vpon our selues, for the desolation and woe which wee are like to bring vpon our Churches; for the solemne destruction, and finall subuersion which wee haue laboured to bring vpon our whole land, and vpon our kingdome, by palpable luke-warmnes in our Religion, and by our want of godly zeale in our Christian profession. And when this riuer of teares shall bee dried, and these fountaines stopt that wee cannot weepe. Let vs fill the aire and beate the heauens with our prayers, and though sicknes may put our tongues to silence that we cannot speake, yet let our hearts breath, & our soules enforce

enforce vpon the heauens some
earnest and powerfull supplica-
tions, that the dreadfull God
whom wee haue offended may
be pleased to blesse our Church,
to prosper our Soueraigne, to
protect our Kingdome, to ad-
uance the Gospell, to encrease
our zeale, to cloath ourenemies
in mourning weeds, to open the
windowes of Heauen & crowne
vs with his blessings, to cure all
our soules, to forgiue all our
sins, to saue all our soules, for
his Sonne Christ Iesus
his sake: *Amen,*
Amen.

FINIS.

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FINIS.

Sutton, T.